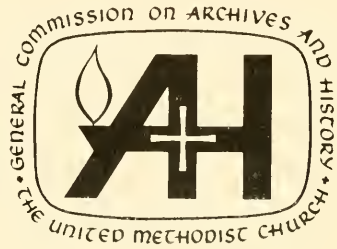

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MINUTES

OF THE

EIGHTH SESSION

RHODESIA MISSION CONFERENCE
METHODIST EPISCOPAL CHURCH

HELD IN OLD UMTALI
RHODESIA, SOUTH AFRICA
AUGUST 13-19, 1924

PRESIDENT, BISHOP WILLIAM O. SHEPARD, D.D.
SECRETARY AND EDITOR, REV. H. I. JAMES

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I

OFFICERS OF THE CONFERENCE

President—Bishop Wm. O. Shepard, D. D.
Secretary—Rev. H. I. James
Statistician—Rev. L. E. Tull
Conference Treasurer—Rev. M. J. Murphree
Registrar—Rev. H. I. James

II

BOARDS, COMMISSIONS, AND COMMITTEES

Committee on Evangelism—

J. R. Gates,
L. E. Tull,
R. C. Gates,
David Mandisodza.

Associate members:

Mrs. G. A. Roberts,
Miss E. McMann,
Miss A. Moore,
Miss M. Fuller.

Committee on Publications—

H. I. James,
M. J. Murphree,
J. R. Gates,
G. A. Roberts,
R. C. Gates,
L. E. Tull,
W. Bourgaize,
F. G. Mauger,
E. H. Greeley.

Associate members:

W. C. Gardner.

Committee on Resolutions—

E. H. Greeley,
W. Bourgaize,
G. A. Roberts.

Associate members:

W. C. Gardner,
Miss B. Reitz,
Mrs. M. J. Murphree.

Committee on State of the Church—

E. H. Greeley,
J. R. Gates,
F. G. Mauger.

Associate members:

Miss B. Ramsey,
Miss S. King,
Mrs. F. G. Mauger.

Board of Education—

M. J. Murphree,
H. I. James,
R. C. Gates.

Associate members:

Miss F. Quinton,
Miss P. Mullikin,
Miss G. Beven,
Miss S. King,
Miss S. Hess.

Committee on Hospital and Medical Work—

H. I. James,
M. J. Murphree.

Associate members:

Miss E. Bjorklund,
Miss O. Parmenter,
Miss G. Clark,
Mrs. H. I. James.

Committee on Conference Program—

The District Superintendents

Committee on Comity—

The District Superintendents

Committee on Conference Relations—

J. R. Gates,
E. H. Greeley,
H. I. James,
M. J. Murphree,
T. A. O'Farrell.

Board of Examiners—

J. R. Gates,
E. H. Greeley,
H. I. James,
M. J. Murphree.

JOURNAL OF PROCEEDINGS

RHODESIA MISSION CONFERENCE

OLD UMTALI
RHODESIA, SOUTH AFRICA
AUGUST 13-19, 1924

President, BISHOP WILLIAM O. SHEPARD, D. D
Secretary and Editor, REV. H. I. JAMES

III

DAILY PROCEEDINGS OF THE EIGHTH SESSION

First Day, Wednesday, August 13, 1924

The Rhodesia Mission Conference assembled for its eighth session on Wednesday, August 13th, 1924, in the church at Old Umtali, Bishop W. O. Shepard, presiding.

The Conference was called to order at 2: 30 P.M. and after the sacrament of the Lord's Supper the conference proceeded.

Roll Call—On request of the Bishop, the secretary of the last session called the roll, the following answering to their names:

Conference Members—E. H. Greeley, H. I. James, J. R. Gates, M. J. Murphree, W. Bourgaize.

On the calling of the name of Samuel Gurney (deceased) the conference stood and sang "In the Sweet Bye and Bye" and Bishop Shepard led the conference in prayer.

Conference Probationers—L. E. Tull, G. A. Roberts, R. C. Gates, Isaiah Munjoma, David Mandisodza, Thomas Marange, and Ngazana Sadomba.

The following missionaries also answered to their names:

Miss E. Bjorklund, Mrs. R. C. Gates, Mrs. G. A. Roberts, Frank G. Mauger, Mrs. Mauger, W. C. Gardner, Miss Pearl Mullikin, Mrs. H. I. James, Mrs. M. J. Murphree.

Missionaries of the Woman's Foreign Missionary Society—Miss G. Beven, Miss G. Clark, Miss M. Fuller, Miss Sarah King, Miss B. Reitz, Miss Agnes Moore, Miss F. Quinton, Miss Ethel McMann, Miss B. Ramsey.

Native Teachers—The names of the native workers were called and one hundred and eleven responded.

It was moved by H. I. James and seconded by W. Bourgaize that in all matters not strictly disciplinary all missionaries be allowed the privilege of the floor. The motion prevailed.

Organization—*Secretary*—On motion of M. J. Murphree, H. I. James was elected Secretary.

Statistician—On motion of J. R. Gates, L. E. Tull was elected Statistician and R. C. Gates Assistant Statistician.

Treasurer—On motion of J. R. Gates, M. J. Murphree was elected Treasurer. J. R. Gates was elected assistant Treasurer.

Question Fifteen was asked. "Who have been transferred and to what conferences?" The Bishop announced J. M. Springer transferred to the Belgian Congo Mission Conference.

Bishop Shepard brought a message of sympathy from the missionaries of the South East Africa Conference in our loss through the death of Dr. Gurney.

Bishop Shepard brought greetings from Bishop E. S. Johnson.

On motion, the secretary was instructed to prepare and send greetings to Bishop Hartzell and Bishop Johnson.

Miss Sarah King and Miss B. Ramsey, missionaries of the Woman's Foreign Missionary Society, were introduced.

On motion of H. I. James, the hours of the conference sessions were decided to be from 9 A.M. to 12 A.M.

On motion of H. I. James, the time for the conference sermon was set for Thursday evening, August 14, at 7: 30.

On motion of J. R. Gates, the conference adjourned at 5 P.M.

Second Day, Thursday, August 14, 1924

Opening—Conference opened at 9: A.M. with Bishop Shepard in the chair. After singing "Let the Lower Lights be Burning," Bishop Shepard led in prayer and conducted the devotional service.

Minutes—The secretary read the minutes of the previous day's session which were approved.

Committees—The following committees were elected:

Committee on Evangelism—J. R. Gates, L. E. Tull, R. C. Gates, David Mandisodza.

Associate Members: Miss E. McMann, Mrs. G. A. Roberts, Miss A. Moore, Miss M. Fuller.

Committee on Publications—H. I. James, M. J. Murphree, J. R. Gates, G. A. Roberts, R. C. Gates, L. E. Tull, W. Bourgaize, F. G. Mauger, E. H. Greeley.

Associate member: W. C. Gardner.

Committee on Resolutions—E. H. Greeley, W. Bourgaize, G. A. Roberts.

Associate members: W. C. Gardner, Miss B. Reitz, Mrs. M. J. Murphree.

Committee on State of the Church—E. H. Greeley, J. R. Gates, F. G. Mauger.

Associate members: Miss B. Ramsey, Miss S. King, Mrs. F. G. Mauger.

Board of Education—M. J. Murphree, H. I. James, R. C. Gates.

Associate members: Miss F. Quinton, Miss P. Mullikin, Miss G. Beven, Miss S. King, Miss S. Hess.

Committee on Hospital and Medical Work—H. I. James, M. J. Murphree.

Associate members: Miss E. Bjorklund, Miss O. Parmenter, Miss G. Clark, Mrs. H. I. James.

Committee on Conference Program—The District Superintendents.

Committee on Comity—The District Superintendents.

Committee on Conference Relations—J. R. Gates, E. H. Greeley, H. I. James, M. J. Murphree, T. A. O'Farrell.

The Bishop appointed the following:

Board of Examiners—J. R. Gates, E. H. Greeley, H. I. James, M. J. Murphree.

Disciplinary Questions—

The following disciplinary questions were asked and answered in the negative: 1, 2, 3, 4, 12, 13, 17, 18, 19, 20, 21, 23, and 24.

Question Twenty-five was asked. "Who are the Triers of Appeals?" J. R. Gates, H. I. James, E. H. Greeley, T. A. O'Farrell, M. J. Murphree.

Question Thirty-six was asked. "Where shall the next conference be held?" On motion, it was referred to the District Superintendents.

The report of Isaiah Munjoma was presented.

On motion, Conference took a recess, meeting again at 10:30. After the singing of Hymn 349 and two quartets by the Zulu teachers, reports were presented by David Mandisodza and Ngazana Sadomba.

Oral reports were given by the following native workers: Titus Marange, Obadiah Chimonyo, Zachariah Mukombiwa, Josiah Chimbadzwa, Benson Musimwa, Enoch Munjoma, Martin Nyagura, Clifford Faku, Solomon Pawiramanzi, John Nduna, James Chikuse, and Samuel Chieza

Conference adjourned by expiration of time with announcements and benediction.

Third Day, Friday, August 15, 1924

Conference was called to order at 9 A.M., Bishop Shepard presiding.

Devotions—After singing in Chimanyika, "My Jesus I love Thee," the Bishop led the Conference in the devotions.

Minutes—The secretary read the minutes of the previous day's session which were approved.

Disciplinary Questions—

Question Fourteen was taken up. The name of H. I. James was called, his character was passed, and he presented his report of the Mrewa District. (See reports.)

Reports—The following missionaries on the Mrewa District presented their reports: L. E. Tull, Miss Pearl Mullikin, Miss F. Quinton, Miss G. Clark, Miss B. Ramsey. (See reports.)

On motion, conference took a recess and met again at 11 A.M.

Reports—W. Bourgaize presented his report. (See reports.)

Question Fourteen was resumed. "Was the character of each preacher examined?" The name of J. R. Gates was called, his character was passed, and he presented his report of the Umtali and Mutambara Districts.

The following persons presented their reports: Miss M. Fuller, Miss S. King, Miss B. Reitz,

Reports were also read by the secretary from Miss O. Parmenter and J. M. Springer.

On motion, it was ordered that when we adjourn, we adjourn to meet at 4 P.M.

After announcements conference adjourned by expiration of time at 12 o'clock with the benediction.

Fourth Day, Saturday, August 16th, 1924

Conference opened at 9 A. M. with Bishop Shepard in the chair.

Devotions—After singing "I worship Thee, O Holy Ghost", devotions were led by Bishop Shepard.

Minutes—Secretary read the minutes of the previous day's sessions and they were approved.

Question Six was taken up—"Who have been continued on trial?' The names of David Mandisodza, G. A. Roberts, H. E. Taylor, Isaiah Munjoma, Ngazana Sadomba, and Thomas Marange were called and on recommendation they were continued in the studies of the first year.

Question Eight was asked—"What members are in Studies of 3rd year?"

The name of L. E. Tull was called. The Board of Examiners reported that he had satisfactorily completed the studies of the first and second years. The Committee on Conference relations recommended that he be received into full membership and that he be advanced to the studies of the third year.

After due examination and answering the necessary disciplinary questions he was elected and received.

Question Six was resumed—The name of R. C. Gates was called. The Board of Examiners reported that he had satisfactorily completed the studies of the first year and he was advanced to the studies of the second year.

Question Five was asked—"Who have been received on trial?" The names of the following were presented by their District Superintendents: Titus Marange, Clifford Faku, Benjamin Katsidzira, Isaiah Darikwa, and F. G. Mauger.

The Board of Examiners reported that they had all satisfactorily passed the studies leading to admission on trial, and, on recommendation, they were so received.

Question Ten was asked—"What members are in Studies of the fourth year?"

The name of W Bourgaize was read. The Board of Examiners reported that he had completed the studies of the third year and recommended that he be advanced to the studies of the fourth year. This was done.

Question Eleven was taken up—"What members have completed Conference course of Study?"

The name of M. J. Murphree was called. The Board of Examiners reported that he had satisfactorily completed the studies of the fourth year, and on recommendation he was graduated from the Conference Course of Study.

Question Seven was asked—"Who have been discontinued." The answer to this was, "None".

Questions—26, 27, 30, 31, 32, 33, and 34 were asked and answered in the negative.

Question Twenty-Nine was asked—"What is the Conference Treasurer's report?" The report was presented. (See report.)

Recess—Conference took a recess at 10:30, meeting again at 11.

Question Twenty-Eight was asked—What is the Statistician's report?" The report was presented. (See report.)

On motion, the matter of the support for the retired native ministry and the apportionment to the stations of amounts for this purpose was referred to the Finance Committee.

On motion of H. I. James, it was ordered that the printed minutes be the official journal of the Conference.

On motion of L. E. Tull, the Conference Secretary was appointed to edit the conference minutes.

Reports of Committees—The Committee on Evangelism presented its report.

The report was taken up item by item.

On motion, it was ordered that in item No. 2 the word "women" should replace the word "wives" making it read "inherited women."

On motion, it was ordered that in paragraph 4 b the following addition be made; "And that where civil marriage has already taken place we urge that the blessing of the church upon the union be received in a Christian service."

Time extended—On motion of L. E. Tull, the time was extended.

On motion, conference adjourned at 12:30 to meet at 2:30, with the benediction.

Fourth Day, Saturday, August 16th, 1924

Afternoon Session

Conference opened at 2:30 P. M., Bishop Shepard presiding. After the singing of "Give a Thought to Africa", the conference was led in prayer by Rev. W. Bourgaize.

Reports of Committees—The report of Committee on Evangelism was resumed.

On motion, for Paragraph eight the following was substituted:

"We recommend the paragraph 71, 1920 discipline, be systematically taught at all our centers, that the practice of stewardship be urged upon all, and that this paragraph be translated, printed in the Umbowo and in pamplet form for distribution."

On motion of W. Bourgaize, the revised report was adopted.

Report of Committee on Medical Work—The report of the Committee on Medical Work was presented and on motion was adopted. (See report).

Board of Education—The report was presented and, on motion, adopted. (See report.)

Resolutions—The report of the Committee on Resolutions was presented and on motion was adopted. (See report.)

On motion, E. H. Greeley and Miss E. Bjorklund were appointed to

prepare a memorial for Dr. Gurney, the arrangements for the memorial services to be made by the pastor.

On motion of L. E. Tull, M. J. Murphree was elected to represent the conference at the Wesleyan Synod.

On motion of David Mandisodza, the Secretary was instructed to send copies of the minutes to the native pastor-teachers.

The following resolutions were presented and on motion adopted:

(1). We believe that a hostel for native women Umtali is an outstanding and urgent need and commend this aspect of work among women to the Woman's Foreign Missionary Society.

(2). There is a great need for religious work among the Indian and colonial colored communities, especially in Umtali. A group of Christian Indians there would mean a tremendous moral reinforcement to both our European and native churches. We urge the Finance Committee to take the matter up with the home Secretaries as soon as possible.

(3). We wish to encourage the good work some of the pastor-teachers are doing in planting trees around the out-stations, and recommend that all teachers plant trees wherever possible including both ornamental and fruit trees. We also suggest that the mission furnish all possible assistance in the way of seedlings and instruction.

On motion, the matter of finding employment for pastor-teachers who have lost their wives was referred to the Finance Committee, and the case of caring for widows of the pastor-teachers was referred to the Woman's Conference.

On motion, it was ordered that when we adjourn we adjourn to meet at the call of the Bishop.

Conference adjourned at 4 P. M. with the benediction.

Fifth Day, Tuesday, August 19, 1924

Conference met in the Umtali Native Church at the call of the Bishop at 7:45 P. M. with Bishop Shepard in the chair.

Minutes—On motion, it was ordered that the minutes be approved without reading.

Appointments—The Bishop addressed the Conference after which the appointments were read. (See appointments.)

Closing—After prayer by Bishop Shepard, the conference, on motion, adjourned without day.

W. O. Shepard
President.

K. D. James.
Secretary.

SECRETARY'S CERTIFICATE

I hereby certify that this volume contains a complete and correct record of the proceedings of the Eighth Session of the Rhodesia Mission Conference and that it was adopted by the Conference as its official record.

H. I. James.
Secretary.

IV

DISCIPLINARY QUESTIONS

The RHODESIA MISSION CONFERENCE of the Methodist Episcopal Church held in Old Umtali from August 13 to August 19, 1924.

Bishop	Wm. O. Shepard, D. D., Presiding
Secretary	H. I. James, Mrewa, Rhodesia
Statistician	L. E. Tull, Mrewa, Rhodesia
Treasurer	M. J. Murphree, Mutambara, Umtali, Rhodesia
Registrar	H. I. James, Mrewa, Rhodesia

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?

No.

2. Who have been Received by Transfer, and from what Conference?

None.

3. Who have been Readmitted?

None.

4. Who have been Received on Credentials, and from what Churches?

None.

5. Who have been Received on Trial?

(a) In Studies of First Year.

Darikwa, Isaiah
Faku, Clifford
Katsidzira, Benjamin
Marange, Titus
Mauger, F. G.

(b) In Studies of Third Year under the Seminary Rule.

None.

6. Who have been Continued on Trial?

(a) In Studies of First Year.
David Mandisodza
G. A. Roberts
H. E. Taylor
Isaiah Munjoma
Ngazana Sadomba
Thomas Marange
(b) In Studies of Second Year.
R. C. Gates
(c) In Studies of Third Year.
None.
(d) In Studies of Fourth Year.
None.

7. Who have been Discontinued?
None.

8. Who have been admitted into Full Membership?
(a) Elected and Ordained Deacons this Year.
None.
(b) Elected and Ordained Deacons previously.
L. E. Tull.

9. What Members are in Studies of Third Year?
(*a*) Admitted into Full Membership this Year.
L. E. Tull
(*b*) Admitted into Full Membership previously.
None.

10. What Members are in Studies of Fourth Year?
Wilfred Bourgaize.

11. What Members have Completed the Conference Course of Study?
(*a*) Elected and Ordained Elders this Year.
None.
(*b*) Elected and Ordained Elders previously.
M. J. Murphree.
(*c*) Elected and Ordained Elders under the Seminary Rule.
None.

12. What others have been Elected and Ordained Deacons?
(*a*) As Local Preachers.
None.
(*b*) Under Missionary Rule.
None.
(*c*) Under the Seminary Rule.
None.

13. What others have been Elected and Ordained Elders?

(*a*) As Local Deacons.

None.

(*b*) Under Missionary Rule.

None.

14. **Was the Character of each Preacher examined?**

This was strictly done in open Conference.

15. **Who have been Transferred and to what Conference?**

J. M. Springer, to Congo Mission Conference.

16. **Who have Died?**

Samuel Gurney

17. **Who have been located at their own Request?**

None.

18. **Who have been Located?**

None.

19. **Who have Withdrawn?**

None.

20. **Who have been permitted to Withdraw under Charges or Complaints?**

None.

21. **Who have been Expelled?**

None.

22. **What other personal notation should be made?**

None.

23. **Who are the Supernumerary Ministers, and for what number of years consecutively has each held this Relation?**

None.

24. **Who are the Retired Ministers?**

None.

25. **Who are the Triers of Appeals?**

J. R. Gates, H. I. James, E. H. Greeley, T. A. O'Farrell, M. J. Murphree.

26. **What is the Annual Report of the Conference Board of Home Missions and Church Extension?**

None.

27. **What is the Annual Report of the Conference Board of Foreign Missions?**

None.

28. **What is the Statistical Report?**

See the Statistician's Report.

29. **What is the Conference Treasurer's Report?**

See the Conference Treasurer's Report.

30. (*a*) **What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**

None.

(*b*) What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer? £9 8 9.

31. What are the Claims on the Conference Fund?

None.

32. (*a*) **What has been Received on these Claims?**

From the Book Concern,.....,From the Annual Conference Investments.....,From the Chartered Fund.. .....,From Pastoral Charges..... From the Board of Conference Claimants.....Total, None.

(*b*) How has it been Applied?

33. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants?

None.

34. What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?

None.

35. Where are the Preachers Stationed?

See List of Appointments.

36. Where shall the Next Conference be held?

Referred to District Superintendents.

V

LIST OF APPOINTMENTS

(The complete list of appointments, including Missionaries of the Board of Foreign Missions, Missionaries of the W. F. M. S., and of the Native workers not Members of Conference will be found following the appointments of the Conference Members.)

Appointments of Conference Members

Mrewa District

Superintendent, H. I. James, P. O., Mrewa, Rhodesia.

Headlands Circuit	David Mandisodza
Mrewa Centre	*Supplied by the District Superintendent*
Mrewa Circuit	L. E. Tull
Mtoko Circuit	Wilfred Bourgaize
Nyadiri Centre	*To be supplied*
Salisbury (co-operative with the Wesleyans)	Titus Marange
Uzumba Circuit	*Supplied by the pastor of the Mtoko Circuit*

Mutambara District

Superintendent, M. J. Murphree, P. O., Mutambara, Private bag, Umtali, Rhodesia

Marange Circuit	*Supplied by the District Superintendent*
Mutambara Centre	*Supplied by the District Superintendent*
Mutambara Circuit	Thomas Marange

Old Umtali District

J. R. Gates, Superintendent, P. O., Box 55, Umtali, Rhodesia

Chiduku Circuit	F. G. Mauger
Gandanzara Circuit	G. A. Roberts
Old Umtali Church	R. C. Gates
Old Umtali Circuit	Clifford Faku
Umtali (St. Andrew's, European)	*Supplied by the District Superintendent*
Umtali Circuit	*To be Supplied*
Muradzikwa	Ngazana Sadomba
Umtasa Circuit	*To be Supplied*
Nyakatsapa	Isaiah Munjoma
Nyamukwarara	Benjamin Katsidzira
Rupinda	Isaiah Darikwa

Special Appointments

Director of Language and Translations	E. H. Greeley
On Furlough	T. A. O'Farrell
On Furlough	H. E. Taylor

Appointments of Conference Members, Missionaries and Nationals

(Appointments of Conference Members only given previously)

Mrewa District

H. I. James, Superintendent, Mrewa, Rhodesia

Headlands Circuit	David Mandisodza
Arnoldene	Samson Bumira
Chikore and Dawara	James Mrewa
Dakatoma	Peter Makatosa
Fusire and Marosa	John Cheke
Magura	Marashwa Katsidzira
Mahuwe	*To be Supplied*
Manhuwa	Jefferson Siyawamwaya
Mufunde and Nyahwedegwe	Benjamin Huni
Mushenje	Stephen Kagora
Zowa	Isaiah Huni
Mrewa Centre	*Supplied by the District Superintendent*
Principal of School and Dean of Girls	Miss Pearl Mullikin
Dean of boys	District Superintendent
Native teachers	Eleanor Nonjuzela
	Archie Kachisi
	Josiah Chimbadzwa
	Daniel Chatayika
Medical work	Mrs. H. I. James
Mrewa Circuit	L. E. Tull
Chaanetsa and Mangumba	Benson Musimwa
Chiguri and Chikuruni	Jonah Mupesi
Chikona and Magona	Lawrence Macheketche
Choruwa	Abraham Gweshe
Dandara	Philemon Maziwana
Diza and Nyamutomba	Thomas Matara
Gomba	Joshua Mujuru
Glen Somerset	Hannock Mukweu
Gosha and Jacobs	Hosea Katsidzira
Gumbanjera	Luke Chieza
Kambarami	Solomon Paweramanzi
Karamazondo (To live at Mrewa kraal)	William Chieza
Mapanga and Mazihwananga	Joshua Muledzwa
Marongedzwa and Tome	Jonah Kanuchi
Marumisa and Ndzungu	Solomon Munatomane
Mrewa Kraal and Bere	Isaiah Musamba
Mudarikwa and Gurure	Thomas Jamela
Mutisi and Nyaswizo	Sidney Makwehe
Utsiwegota	Jeremiah Magunge
Zaranyika and Chitime	Julius Zowa
Mtoko Circuit	Wilfred Bourgaize
Mtoko	Enoch Munjoma
Chitekwe	Johannes Mudzinganyama
Katonha	Nasan Kowo
Kowo and Gombezi	Samuel Gurende

Katambarari	Simeon Chiwara
Mtizi	Timothy Makota
Chidenga	Moses Gwata
Nyatsini	Noah Kalawangoma
Gwenambira and Nyakabau	Jonah Zitsingwa
Nyamakopi	Alexander Marange
Mutswayiri	*To be Supplied*
Nyadiri Centre	*To be Supplied*
Hospital	*To be Supplied*
W. F. M. S. Work	Miss F. Quinton
	Miss G. Clark
	Miss B. Ramsey
Native Assistant	Rebecca Marange
Salisbury (In co-operation with the Wesleyans)	Titus Marange
Uzumba Circuit	*Supplied by the pastor of the Mtoko Circuit.*
Muskwe	Simeon Dzapasi
Kasambarari	Daniel Manyarara
Mugabi and Chimbwanda	Thomas Zata
Chidodo	Samuel Dzemwa
Sori	Stephen Makonda
Mupaya	Jonah Katuruza
Mtanho and Mango	Joseph Chakonda
Zanga	Philip Kondo
Mashambanaka	Samuel Pendeke Amos Chigumira
Matlyukera	Obadiah Kanyoka
Gadaga	Aaron Mukewu
Katiyo	Nathaniel Mupandiwa
Kaseka and Gotora	Peter Zisingwe
Retired	James Vilika

Mutambara District

M. J. Murphree, Superintendent, Mutambara, Private Bag, Umtali, Rhodesia

Marange Circuit	*Supplied by the District Superintendent*
Chipango	Mbotana Mariyanga
Chirinda	Benjamin Nyambawaro
Chikwariro	Lot Madzoshe
Gwawawa	Lazarus Murauro
Makomwe	Anderson Kachisi
Mutsago	Isaiah Tichiwanhunyi
Matanda	Simeon Machiri
Maswauri	Paul Marimba
Mafararikwa	Sampson Matanda
Shundure	Moses Mufokozana
Wendumba	*To be Supplied*
Mutambara Centre	*Supplied by the District Superintendent*
Boys' Industrial School	*Supplied by District Superintendent*

Dept. of Agriculture and Animal Husbandry	R. F. Wagner
Wood-work Dept.	Reginald Ngonyama
Native teachers	Joseph Nyamurowa John Mwanema
W. F. M. S. Work	
Girls' School	Miss M. Fuller Miss B. Reitz Miss S. King
Medical Work	Miss O. Parmenter
Native teachers	Jonah Machiri Dinah Nxazana Helena Sharara

Mutambara Circuit	Thomas Marange
Chitora	*To be Supplied*
Chitosa	*To be Supplied*
Dunhu	Mark Matanga
Munyanyazi	*To be Supplied*
Nyambeya	James Mavatu
Hot Springs	*To be Supplied*
Nyangowa	*To be Supplied*

Old Umtali District

J. R. Gates, Superintendent, Box 55, Umtali, Rhodesia

Chiduku Circuit	F. G. Mauger
Chiduku	*To be Supplied*
Gururi	Jacob Mandisera
Inyazuri	*To be Supplied*
Mataranyika	Jeremiah Madanhire
Rusapi	*To be Supplied*
Sharara	Joseph Chiri
Muziti	Samuel Chieza
Gandanzara Circuit	*Supplied by the Principal of the Central Training School*
Gandanzara	Zechariah Mukombiwa Amos Karumbidza Elmer Tetswera
Mukahanana	Obadiah Chimonyo Edward Makoni
Mapara	Moses Chitakatira
Ndingi and Tswikiro	Daniel Muranda
Zuzi	Maxin Mtambanengwe

Old Umtali Centre	
Pastor of Church	R. C. Gates
Boys' Central Training School	
Principal	G. A. Roberts
Literary and Normal Dept.	*Supplied by Pastor of Church*
Dept. of Agriculture and Animal Husbandry	*Supplied by Principal*
Industrial Department	*Supplied by Pastor of Chiduku Circuit*
Assistant, Literary Dept.	Mrs. G. A. Roberts

Native teachers	Clifford Faku David Mbambo Frederick Magonde Peter Chaweta Moses Mparutsa
Location School for Women	Mrs. . C. Gates
Industrial School for Women	Mrs. F. G. Mauger
Dispensary and Maternity Hospital	Miss E. E. Bjorklund
Fairfield Girls' School (W. F. M. S.)	
Missionary in Charge	Miss Stella A. Hess
Academic Dept.	Miss Georgia H. Beven
Home Economics	Miss Agnes Moore
Bible Training	Miss Ethel McMann
Native assistants	Mesther Nyanda Novamukusi Lutuli Elizabeth Munjoma

Old Umtali Circuit	Clifford Faku
Marara and Mundenda	Thomas Pedzeni
Manyarara	James Kaitano
Chikanga	Martin Nyagura
Mandiambira	Amos Chifetete
Premier Estate	Elisha Mvududu

Umtali, St. Andrew's (European)	*Suplied by the District Superintendent*

Umtali Circuit	*To be Supplied*
Bvumba	Job Gondora Gilbert Rakabopa
Chitakatira	Paul Mavisa Lazarus Muchimwe
Gombakomba	David Mupikati
Mukozhiwa	Stephen Chirewa
Muradzikwa	Ngazana Sadomba John Nduna
Odzi	Isaac Masiya
Penhalonga	Johnson Sachiti Paul Mareya
Umtali	Patrick Machiri
Zonwi	Peter Pasingekanyi
Home Economics	Mrs. J. R. Gates

Umtasa Circuit	*To be Supplied*
Buwu	James Chikusi
Mandeya	Timothy Muregwa
Nyamukwarara	Benjamin Katsidzira
Nhunama	Paul Chiwanga
Nyakasapa	Isaiah Munjoma Jackson Rugayo
Rupinda	Isaiah Darikwa
Samanga	Teddy Chimbadzwa
Shirukuru	Moses Chisamba
Vumbunu	James Mujeni
Zinyembe	Joshua Mutsago

Special Appointments

H. N. Howard, Principal, Mt. Zion Seminary, Ga., U. S. A.	
T. A. O'Farrell	On Furlough
H. E. Taylor	On Furlough
Miss Lulu Tubbs	On Furlough
Superintendent, Rhodesia Mission Press	W. C. Gardner
Director of Language and Translation	E. H. Greeley
Mission Correspondent	H. I. James

VI

REPORTS

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- Committee on Hospital and Medical Work
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- Ngazana Sadomba
- Thomas Marange
- Miss P. Mullikin
- Miss E. Bjorklund
- Mrs. M. J. Murphree
- Mrs. R. C. Gates
- Miss G. Clark
- Miss F. Quinton
- Miss O. Parmenter
- Miss M. Fuller
- Miss G. Beven
- Miss M. E. McMann
- Miss B. H. Reitz
- Miss A. Moore
- Miss S. King
- Miss B. Ramsey

a. REPORTS OF DISTRICT SUPERINTENDENTS

Report of the Mrewa District

I desire to render unto the Lord thanks for his mercies to me, not only for his care and blessings to me in the past year, but for health and strength which have enabled me to answer to my name at Conference for the 16th time, 10 of which have been in Rhodesia, without missing a conference from the time He called me to the work.

Since last Conference the exigencies of the work have called me to labor in two widely separated sections of our field. From June until the end of the year, with the exception of a month for Central Conference, I remained in Umtali, caring for the Umtali circuit work. In January, however, according to conference appointment, I proceeded to our northern work, the Mrewa District. Full to the brim have been the seven months since then with problems and labors, some of them sad, but most of them strenuous but pleasant.

I desire to record my sincere gratitude for the help and cooperation of my colleagues on the Mrewa District. I believe the fellowship of the nine missionaries on the district has been mutually helpful and blessed.

Only ten days ago, however, a cloud overshadowed us and the blow, which we had feared for weeks and then had hoped might not fall, fell, for Dr. Gurney received his summons from God. On the eve of the Mrewa District Conference he was stricken. After a week of suffering he went to the Salisbury Hospital where an operation revealed a very serious condition. The best attention and greatest care were given, but for the first ten or twelve days the doctors had no hope of his recovery. Then what seemed to be a very wonderful and remarkable recovery took place, but early on Sunday morning, August 3rd, his soul suddenly and silently passed home. That Lord's day he spent with his Master. We do not mourn for him, for his life of wonderful service and devotion to his task, which devotion may well be an inspiration to us all, is now suitably rewarded. But O, how we miss him and shall do! No more will the younger missionaries have his fatherly advice, given out of a yearning heart and a rich experience. No more will his voice be uplifted in the fervent proclaiming of the gospel. No more will his skill be put forth to help and to heal the multitudes of both black and white, in whose midst his name was a household word. But the memory of his choice spirit remains with us to our everlasting good, while he, weary with toils and privations of past years and weary with the suffering of the past weeks, rests from his labors with the saints of God.

In accordance with his wishes, for he often spoke to me of his going, we held the funeral and memorial service in the Wesleyan Methodist Church, and laid his body away in the Salisbury cemetery.

Besides our own ministers there also took part in the services ministers of the Wesleyan, Presbyterian and Church of England churches.

It is especially fitting at this time to look at the northern work in the Mrewa District as it was and as it is. It is as though we were sent by Elijah to look from the top of the mountain and as we look we see a cloud as big as it were as a man's hand. Look!

The conference appointments of 1909 and following years for the whole of what is now the Mrewa District read as follows:

1909, Samuel Gurney and one native helper
1910, Samuel Gurney and three native helpers
1911, Samuel Gurney and five native helpers.
1912, Samuel Gurney and six native helpers.

Let no one think however that nothing was being done in those days

for the foundations of our work today were being laid by winning the confidence of both black and white people. A few days ago I was talking to a man who saw Dr. Gurney start out northwards from the railway at Macheke for the first time. "Everybody", he said, "was against him." On hearing of the coming of Dr. Gurney a Government official remarked, "Hitherto we have been spared two evils—Cattle sickness and missionaries." That same government official, though ill himself, drove sixty miles to the funeral and was one of the pall bearers. In a note he wrote to the Mission when he first heard of Dr. Gurney's death, he said, "Dear old man, how we shall miss him."

Through the years when white settlers merely tolerated him and native chiefs refused to receive him, this servant of God prayed and worked with faith and the cloud on the horizon grew and grew, until today, but twelve years after, instead of one missionary and six native helpers we have three white centers, eight missionaries, one ordained native minister and sixty-five pastor-teachers. May the Lord be praised.

During the past years there has been a distinct advance throughout the district. In building it has perhaps been a record year. At Mtoko and on the Mtoko and Uzumba circuits a number of pisé churches have been built under the supervision and direction of Rev. W. Bourgaize. These buildings are neat, strong, and clean and add much to the comfort and needs as well as the development of the stations where built. At Nyadiri a year ago there was a farm covered with trees. In a conference report last year we read that at Nyadiri there were 190,000 bricks. Those bricks are still there but in the form of buildings. Two splendid residences have been erected there, one of which belongs to the W. F. M. S. In addition there is also a brick dispensary of seven rooms and about ten rooms for native patients. Various other buildings, such as a church, two native helpers' houses and houses for accomodation of the Girls' School boarders have been built. Though literally the wilderness has not yet blossomed as a rose, yet to see the mission at Nyadiri today it would be hard for one to believe that at last conference time the wild animal prowled there unafraid. At Mrewa a new wing has been added to the mission house, a residence built for Mr. Tull, and a store house, all of brick. The church also has been proceeded with. This large stone structure is at last nearing completion. For some eight years much planning and work have been put into its erection, and now we have plastered the walls, put in windows and made a new grass roof, and in a few weeks expect to have it completed with cement floor, doors and walls outside pointed with cement.

On the Headlands circuit two new churches have been built, one of which is a large pisé structure.

There has been one change in the appointment of missionaries during the past year. In January last Rev. L. E. Tull had about completed the building program he was carrying on at Nyadiri. To fill the need he was appointed to the charge of the Mrewa circuit. On account of the government requirements of European visitation of schools he was also given visiting oversight of the Headlands circuit stations.

Early in the year our mission staff was strengthened by the return of Miss Quinton and Miss Clark and the coming of Miss Ramsey. All these three went to the new station Nyadiri to establish work for the W. F. M. S. Their dwelling was built, but nothing else was there. It was a strange appointment, to work that had not yet been born, but they eagerly went and soon found that real tasks and needs were there. They tackled their tasks, they cleared the wilds, they built their buildings, and already even after these few months a real school has become a fact. By faith *and work* they have removed at least one mountain—a large ant hill near their dwelling.

During the year the work everywhere has grown either in quantity or

quality or both. Good work has been done in the Mrewa school. The financial support given by the W. F. M. S. to the girls' boarding department of the school has had to be withdrawn. This is unfortunate. We wish it could have been continued. We feel however, that for the good of that section of the country, the work must be continued and are planning to that end. The W. F. M. S. may again see their way clear to carry on work in that center. Our Sunday congregations have grown also. The congregation last Sunday for the morning service was about 275. New stations have been opened and new workers added on all the circuits. The new work opened, however, is not at all commensurate with the crying need. On the Mtoko and Uzumba circuits especially should we extend to people yet without the gospel. This is the day of opportunity to consolidate our work in these sections, for our work will be so much more effective if we can occupy the section before it becomes split up by the various churches, some of which have such different standards from that of our church. In the making of our estimates last year we provided for real advance, but in the later redistribution in January of this year a £100, most of it for this section and meant for advance work which would have become next year nearly self-supporting, was voted away to purchase agricultural implements. This would have taken this year the gospel to and planted our work among 2,000 or 3,000 that will now be without it. To my mind it was a freak judgment and a mistake but I hope we shall soon be able to do far more to take the light to these people who are still in the blackness of African moral and spiritual night.

To the great God who hovers over the people of this land, to the Christ who would fain gather the people to himself as a hen gathers her brood under her wings for protection, to the Holy Spirit who moves upon and touches the hearts of the people so that they are born into the new life—be thanks for what is being done in our midst and may the God triune find us as servants working in perfect harmony with the Divine will in bringing the people of Africa to himself.

H. I. JAMES.

Report of the Mutambara District

At the close of last Conference, I returned to Mutambara alone and began an extensive visitation of out-stations in the circuits and of unoccupied territory, particularly on the Portuguese side. As the responsibility for the local Mutambara Station had been lifted from me and placed on Mr. Taylor, I was left with a free hand for the District work. I still had charge of the local church but all of the missionaries of the station took turns at the pastoral work in my absence.

It has been a great satisfaction to note progress at all of the out-stations. The large church of burned brick at Nyambeya, which was begun in 1922, was finished in September and dedicated in November. The pastor, Isaiah Tichiwanhuni, is greatly to be commended for his leadership and personal labors in the building of this worthy edifice.

Isaiah had built another church of burned brick at Mutsiabako, six miles from the Nyambeya church but that had to be abandoned two years previously owing to prohibitive rent demanded by the former manager of the farm on which the church stood. The property having gone into the receiver's hands, I was able to re-open the church to the great joy of those who had been deprived of school and church services for two years. A number of adherents had moved away.

There were two other stations on this same estate that had suffered

the same experience; namely, Chitore and Munyarara but the people had moved away and scattered so that these stations cannot be re-opened.

The area of the Mutambara Circuit is most inadequately occupied. There are only three out-stations now and there needs to be ten. The following places need especially pastor-teachers: Nengoa (Ruwaka), Shinja, Munyarara—a few miles west of the former station—, Rupiso, and two other places on the Chipinga road one near the Umvumvumvu and the other near the Nyaradzi river, and near Zonwe, near the border, east of Chitora.

At each of these places there would quickly be gathered a school as large as one teacher could manage, with a surrounding community to be evangelized. In each case the native church would be the only Christian center in a large area of sordid heathenism.

Over in Portuguese territory east of Dunhu, I found a group of villages where one of our former pastor-teachers is living and is doing what he can in the way of Christian service, but it is little indeed.

Proceeding southerly to the Chimanimani Pass, I came to villages touched occasionally by Mr. Hatch of the S. A. G. M. but all of the Portuguese territory, from the Rhodesian Border to the sea east of our Mission, is totally unoccupied. As the charter of the Mozambique Company has yet twenty years to run, I fear that will continue to be closed territory. However, we must urge those boys who come to our schools from there, to go back and take the Gospel to their own people.

On the Marange Circuit, I found that "the work is going like fire," as one of the teachers wrote to me. I visited all of the seven stations then supplied with teachers and the three places from which there had been repeated requests to have a teacher sent to them. Some of the church stewards were appointed to these and are doing their best to care for these new stations. Thus at the close of 1923, there were ten out-stations on the Marange Circuit as against five in 1921.

Several other places are begging for teachers and the Southwest border along the Sabi is quite untouched. The revival spirit exists throughout this circuit. On all of my five tours of visitation, there were altar services where many came to the penitent form and scores were saved from raw heathenism and many backsliders reclaimed and church members strengthened.

Thoughout the entire district, the month of October was devoted to special meetings to reach the older people, the parents of the children attending our schools. Plans for this had been laid as I visited the stations and faithful work was done by the teachers, stewards and members all working together. Much interest was shown but only time, and perhaps eternity, will reveal the real results. We heartily recommend the continuance of having one whole month in which to stress and to concentrate on evangelism.

In September I left to attend the Central Conference at Cape Town. The train on which I left brought back the Rev. J. R. Gates and family returning after two years of furlough, the last of the three men whose going in 1921 had created the shortage of missionaries in the Rhodesia Mission calling for help, as a result of which we were transferred back from the Congo.

As I had been very much run down physically ever since my return to Africa, Dr. Gurney prescribed a prolonged stay at the Cape after the Central Conference was over. And thus I was able to get a needed change and to meet Mrs. Springer.

But in December came the news of Dr. Berry's death, and the departure of three others on sick leave from the Congo. Rhodesia was now well manned, comparatively, and the Congo just the reverse so, at the Bishop's

request, I felt we should return to the Congo and was transferred on February 1st, 1924.

Our last Sabbath at Mutambara in January was a most memorable one to us. A goodly number was received into the two classes of preparatory membership and among them one grey-haired man who had been awakened by the special effort to reach the older people when Abraham Kawadza and Daniel Caplan had come down to help us in May. For some time this man had been under the particular care of Mrs. Taylor. His face shone with that inner light ne'er seen on sea or land as he came forward to take an open stand for Christ and to join His Church.

At the same service several were baptized and received into full membership and joined us as we gathered around the Lord's table. In the afternoon, Mr. Roberts drove us to a neighboring farm where we held a Communion Service with the white people of the neighborhood.

Memorable Mutambara, beautiful for situation and glorious in its Kingdom possibilities!

In conclusion, strenuous as the work has always been, the three years in Rhodesia were among the most enjoyable and encouraging in all of our missionary experience.

When we came to Rhodesia in 1901, on our first term, there was not a single member of the Church, as far as we know there was not even one professed Christian connected with our Mission. A native church had just been opened in Umtali with night school and Sunday services and some preparatory work had been done at Old Umtali.

Beginnings had been made slowly by the small Mission force during the ensuing five years that we were there, and foundations were laid on which to build. On our return after fourteen years we found that solid building and extension had been going on.

Meanwhile we had been engaged in pioneer work again. Twice we moved into the forest, living in tents, and built a station over our heads, seeking to reach the remotest sections of heathenism.

On returning to Rhodesia, we found an increased missionary force and 100 devoted and capable native young men carrying on the work of 60 outstations, shepherding thousands of baptized and probationary members. Our faith has been strengthened and our zeal quickened by this demonstration of success in Rhodesia and it was with greater faith than ever before and renewed courage that we returned to the less advanced field in the Congo.

And to all mission workers, particularly to those dealing with pioneer conditions, we can speak a confident word for we know that any work faithfully done in the name of our Lord Jesus Christ is certain of rich fruitage. "My word shall not return to me void".

To our fellow missionaries in the Rhodesia Conference, we wish to express our united appreciation and gratitude for their many kindnesses and for the cordial Christian fellowship we enjoyed with them.

JOHN M. SPRINGER.

Report of the Old Umtali District

It is with praise to Almighty God for His abiding presence and never failing care, and thanks to my fellow-missionaries and to the pastor-teachers with whom I have labored, that I submit this report. It has been my privilege to supervise the work of this District for the past three years. The labor, which might otherwise have been a burdensome toil, has been a delight because of the hearty co-operation of the missionaries and pastor-teachers with whom I have worked.

Gandanzara Circuit

The Educational work on this Circuit continues to grow with increasing rapidity. Three teachers have been added to the Circuit during the year, but these three do not begin to meet the need. At Gandanzara center, there are now three teachers doing Evangelistic, Scholastic, and Industrial work in a school of more than three hundred. On a recent visit there, I counted eighty small boys and girls just coming of school age. An assistant teacher was sent to help in the work at Mukahanana in October of last year, and the two teachers there have more than they can do. School attendances have increased at all the stations and good work is being done despite the crowded conditions and meager equipment. Industrial work is being carried on at all the stations to some extent. Special mention should be made of the Agricultural work at Mapara and at Gandanzara. Revivals have been held at most of the stations and some good results are shown. A new station is being opened at Zuzi's Kraal in the Makoni Reserve, twelve miles distant from Gandanzara Center. The people there have been asking for a teacher for more than three years. At the Gandañzara Quarterly Meeting last March, I promised to send them a teacher in June. I did not know where the money would come from, as all the appropriation had been used up. The first of June a special gift was handed to me which was just enough to pay a teacher for one year. Already the house has been built for the teacher and materials are being gotten together for the church building. This new station is in one of the most populous centers of the Makoni Reserve and promises to be the outstanding center of the Gandanzara Circuit.

Old Umtali Circuit

A better type of educational work is being done on this circuit due to closer supervision. Good progress has been made in evangelistic work as shown by a substantial increase in membership, in offerings, and in Church building activities. A new pole and dagga church has been built at Chicanga, a Kimberly brick church is being built at Mandiambira, plans are being made for a stone church at Manyarara, and a brick church is in the plan for the Premier Estate. Successful revivals have been held at Chicanga and at Mundiambira.

Old Umtali Center

The register of the Central Training School shows that one-hundred and one boys have registered since our last Conference. Nearly all of these have expressed the desire to train for Christian work, and give promise of becoming Pastor-teachers. Quite a number of our boys are of the second generation of Christians. Christian fathers are writing to know if we can take their sons for school, a new thing in this country. All rooms in the single men's dormitories are badly crowded and every house in the married people's location is occupied. Other dormitories and houses are to be built in the near future so that those who are anxious to come may have the opportunity. The various departments of the work, which includes Scholastic, Agriculture and Animal Husbandry, Industry, Printing, and Medical, will be reported in detail by those in charge. All of our Missionaries and Native workers are to be commended for their faithfulness in carrying on their work during the past year.

Some time ago the local Magistrate said to me, "You cannot advance these peaple very much unless you educate their women to higher ideals". The Woman's Foreign Missionary Society is doing a great service for the girlhood, the future homemakers of this country. The good results of their work may be seen at nearly every out-station on this District.

The outstanding improvements made during the year are the new

Missionary Residence, the new Printing building, and the Irrigation Canal. The Irrigation Canal, which is eighteen miles in length, brings a permanent and ample supply of water to all our houses, shops, and schools and enough to irrigate two hundred acres of land. This is a blessing for which the Mission has prayed and waited long. May it be used of God in a wonderful way in the development of this training center.

I hope I may be pardoned for reporting in a rather personal way one part of my work at Old Umtali. When I came to the Mission Field, I came with the expectation of doing evangelistic work, and had no thought of doing educational work. I was somewhat disappointed when I received my appointment in the Central Training School. To-day, I can see that this was the opening of the door of opportunity for carrying out my God-given purpose of evangelism. If I have been able to make any contribution to the cause of Christ which shall be of lasting worth, it has been made in the school room teaching the Word of God to the Native Evangelists who have gone out and are to go out as messengers of the Cross.

To God be all praise for His mercies and for all the victories and achievements of the past year, for the honor is His.

M. J. MURPHREE.

b. REPORTS OF COMMITTEES AND BOARDS

Report of the Committee on Evangelism

1. We are glad to note that during the past year special evangelistic services have been carried on at various places, and recommend that wherever it can be done such services be arranged so as to reach as many people as possible.

2. We reaffirm our previous recommendations that the following evil practices be not allowed among our members:

a. Christians allowing inherited women to live at their kraals under any circumstances.

b. Night dancing

c. The use of doro and tobacco.

d. Matorwa.

e. Polygamy

3. We do not object to the use of non-intoxicating beverages made from fruit or grain by Christians, when such beverage is consumed within 24 hours from the time it is made.

4. We recommend to our people that they follow these special advices:

a. That our girls should not leave home without permission of teacher and father, and that they do not go to towns without proper escort.

b. That we make it plain that while civil marriage is legal, we do most earnestly urge our Christian people to be married by the church, but where civil marriage has already been entered into a Christian service of blessing be urged.

c. That we connot countenance the putting away of wives for other grounds than the one given by Jesus.

d. That our young people be warned against being unequally yoked together with unbelievers in marriage, in business, and in heathen customs.

e. That we discourage the giving of money or valuable presents by the boys to girls.

5. That we recommend to the missionaries and pastor teachers the advisability of encouraging and developing suitable and helpful recreational and social activities for the people.

6. We wish to call the attention of our people to the necessity, except in special cases, of girls getting the consent of their fathers before going away to one of our first-class schools.

7. We call the attention of the Publishing Committee to the report of the Committee on Evangelism adopted by the Conference of last year, and suggest that the publication of any of the books listed there which are not already in print, be proceeded with as soon as practicable. We especially emphasize the need of evangelistic pamphlets and tracts.

8. In view of the importance of the work of the pastor-teachers, we urge them to do as much studying as possible, even when they are not in school, and refer all concerned to the paragraph on "Qualification of Native Workers" in the report of the Committee on Evangelism of last year.

9. "We recommend that paragraph 71 in the 1920 Discipline be systematically taught at all our centers, that the practice of stewardship be urged upon all, and that this paragraph be translated and be printed in the Umbowo and in pamphlet form for distribution.

Report of the Board of Education

We recommend that the district superintendents provide every available opportunity for missionaries to have language teachers throughout the year, and that every missionary who so desires be granted one month each year to study the vernacular.

We recommend the use of the Chiswina readers of the S. P. C. K. in addition to the books now used, and that a supply be kept in the book depository for distribution.

We repeat and emphasize the recommendation of the committee of last year that the Finance Committee take steps to secure a missionary to supervise our village schools.

We strongly endorse the holding of teachers' institutes and recommend that they be continued.

We recommend that the teaching of the vernacular be stressed in the grade and the first and second standards and that pupils be not advanced beyond the second standard until able to read and write the vernacular intelligently.

We recommend that Misses Quinton, Hess, and King be appointed a committee to examine the hygiene lessons prepared by Miss Parmenter and if they find them suitable the Publishing Committee be asked to publish them for use in the schools.

Resolved that representation be made to the Department of Education in Salisbury that we regard the one-pound tax imposed upon boys attending school as excessive, and that it causes an annual exodus from our schools thereby undoing the results attained by months and years of patient labor on the part of our missionaries and native teachers and that we respectfully request and urge that school boys be relieved of paying taxes.

We highly approve of the principle and practise of co-education between the Parent Board and the Woman's Foreign Missionary Society at Old Umtali and recommend the co-educational plan to the favorable consideration of our Boards in America.

It is recommended that for prospective students of the Central Training School from districts where first class schools are available only those who have passed standard one be admitted to the Central Training School unless they have a special recommendation from the missionary in charge of the circuit from which they come.

Chairman, M. J. MURPHREE.
Secretary, R. C. GATES.

Report of Committee on Hospital and Medical Work

The Committee on Hospital and Medical work recommends the following:

1. That there is a great need for the enlargement of the maternity ward at Old Umtali in order that the applicants for admission may be accommodated.
2. We recommend and urge the immediate erection of a suitable Dispensary and buildings for patients at Mrewa.
3. That we continue our efforts to get more doctors and nurses on the field.

Chairman, H. I. JAMES.
Secretary, M. J. MURPHREE.

Resolutions

Our Bishops

At our last Conference Bishop Johnson was our head and was with us. He is now in the homeland, having exchanged Conferences temporarily with Bishop Shepard. We can think of him turning his mind often to the continent and the people he so much loves.

We welcome Bishop Shepard to Rhodesia. He brings with him hope, encouragement, and a spiritual note which we much need. We were glad to see him come. We will be sorry to see him go, for he has helped us.

New Missionaries

We wish to welcome Miss Betha Ramsey to this Conference with the hope that she may have many years of happy service in this field.

Water Furrow

We congratulate ourselves upon the completion of the Water Furrow at Old Umtali. Missionaries have planned, worked, and prayed for this for years, and now our eyes behold the permament supply of water flowing through the Mission farm and campus. We appreciate the aid of the Minister of Agriculture in sending us Mr. Robinson, the Assistant Irrigation Engineer, who has performed conscientious and efficient work.

Entertainment

We wish to record our appreciation for the hospitality of Old Umtali at this time, and especially for the untiring efforts of all the women of the Mission in the catering department. Chairman, E. H. GREELEY.

Statistician's Report *(See opposite page)*

Report of the Conference Treasurer

Special offerings were received at Easter time from the following churches.

Mrewa Church,	£1	7	0
Mrewa Circuit		7	0
Old Umtali Church	5	3	0
Old Umtali Circuit	2	11	9
Total	£9	8	9

This money has been deposited with the Mission Treasurer to be used as the Conference Board of Home Missions may direct. M. J. MURPHREE.

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c. REPORTS OF MISSIONARIES

Report of E. H. Greeley

Hymn Book

It is now nearly a year since I came back from Furlough to be one of you again. My time has been spent for the most part in Umtali. I was not here long until I heard very emphatically that I had only one thing to do until the new hymn book should appear, so most of my time has been given to that work. I regret that the book has been delayed so long but you know that it is not altogether my fault. The work is so far along now that twenty-five hymns in sol-fa are soon to be out for our immediate and temporary use until the entire book can be put out. Brother Gardner is doing his best to get these out before conference is over. I can not tell you all the wonderful blessings I have experienced in my efforts, with God's help, to put gospel truth into the vernacular and metre and rythm of Chimanyika. M, supreme desire has been to make the hymns worshipful and instructive and helpful. I pray that they may prove to be food for our people long after my work is done. It is truly an experiment, getting out a hymn book with tunes for a people just emerging from heathenism, but this age is progressing in every way at such a marvelous rate that it behooves us to be awake and use every means at our command and be not followers but leaders, bearing the cross of Jesus who is the light of the world and under whose rule all this modern enlightenment of flying like birds and traveling under the ocean and sending pictures by wire and talking thousands of miles and listening to the music of other countries, and prolonging life is but a manifestation of God and his laws. So I have listened to the desire of you younger missionaries and of our native people for the music in four parts in the new hymn book although it has seemed to me to be too great a step for the great majority of our people. It has meant many more months of work for me, not having a thorough musical education, to learn and apply all the intricate possibilities and desirable changes in translating the staff notation music to the tonic sol-fa than it might have been for some of you. Coupled with this has been the constant and multitudinous difficulties of adjusting the regular accent of the native language to the music written for another language and the paucity of words, especially those relating to God and ethics and the good and true and beautiful in human experience. I began with determination to use only such tunes as were written for Kaffir rythm or those that were already usable but I suffered defeat on that line, for I found very few tunes in all South Africa that were faultless in their agreement with the vernacular. I have been fortunate in having some tunes written for hymns by musicians who understood the difficulties but these even are few, so that I have had to use well-known tunes, modifying them to fit the vernacular. This has been done only with the consent of those who understand the laws of music and what changes can legitimately be made.

I have kept in mind constantly that the new book must be a great improvement over our old one and also that a part of the music should be a grade higher than the people at present can appreciate. Some hymns and tunes have been retained simply because of their popularity though in other ways inferior. Some well-known tunes have been rejected because it was impossible to harmonize them with Bantu rythm. Perhaps you will allow a word of exhortation. Our native people will for years cling to some of the old hymns which have meant so much to them. I am not inclined to banish them, but rather fill their minds with new ones which have superior merit, and I urge you, my fellow-workers, to insist that in the new book each hymn shall be sung to the tune designated for it and not to another. It may take a year or two for our people to become accustomed to the new book so that it shall take its rightful place with the Bible and catechism,

which three books I feel should be in the possession of and used by every candidate for reception into full membership in our church.

Sunday School Lessons

The plan in use this year for Sunday School helps is not as satisfactory as it should be, though an improvement over last year. Unless some of you, my fellow-missionaries, come to the rescue in ample time to make preparation for something up-to-date, I feel I must recommend the plan we have used for over ten years previous to 1923 as most efficient, all considered, and most popular with our native people—a single sheet of paper with lesson text on one side and helps on the other side.

Daily Food

The little booklet having a precept and promise for each day of the year is ready for the press and can be printed any time. (Other books and booklets which you have desired can be gotten out in reasonable time):

Junior History of Methodism, Standard Catechism, Probationers' Handbook, Primer of Christian Doctrine, Pilgrim's Progress, Genesis, Exodus, Samuel, and other books of the Old Testament.

The UMBOWO HWE UKRISTU has been continued at irregular and rather extended intervals and I am sorry to say has thereby not increased in its subscription list, but I am more impressed than ever with its possibilities and its need as a means of enlightenment among all our teachers and stewards and former students all over South Africa. I hope some new life may be put into it at this time that shall put it out regularly and shall send it to all our educated constituency. Here is an opportunity unsurpassed to influence the leaders of our church, the ones who are teaching our thousands. It should have the earnest support of all our missionaries and be the great work of some particular one. May God call some of you to this great work.

Dr. Gurney

I must refer to Dr. Gurney for probably no one in the mission feels the loss personally as I do. We all knew Doctor and felt his personality and do realize the great results of his years of labor in Mrewa District. But I lived with him for over a year and through him learned to do a great deal for the native people. In fact, all the medical work I did for five years while at Makomwe was possible only by the instruction so freely given me by Dr. Gurney and I feel as though part of myself was gone. I have one less tie to earth and one more to heaven.

Jason Machiwanyika

I want also to make a little tribute to one of our native teachers, Jason Machiwanyika. He perhaps did not follow Jesus as closely as we should have liked, yet I feel that he was an exceptional native in some ways and worthy of more praise than blame. No native I know spent more of his spare time for the good of his people.

Many times Jason has asked me what could be done to help some one in trouble. Many times I have known him to intercede with those he felt were doing wrong. He was very conversant with native customs and history of the Manyika people. I have hundreds of pages of history and folk lore stories written by Jason. Since last January he brought me a volume of material concerning the kings and their wars, and the native customs and a number of hymns of merit. At least one of the latter will be found in the new hymn book. I feel his death is a great loss to our work.

I want to thank you all for your forbearance in my short comings, especially with regard to help in the acquisition of the native language. I surely thought I would find time to do something in that line and I have not

yet given up hope of doing so, but I am sure you all feel the new hymn book should have first place and if it is God's will I shall be delighted to do what I can in the near future.

I often wish I were gifted in writing that I might tell you how very dear God is becoming to me as the years go by—how very transient and of little worth the things of sense are becoming, and how full of throbbing joy my life is becoming as I approach the eternal city of love beyond comparison. Not the least of my joys will be that my life has been spent in Africa and all for others. May God give us the desire to make the coming conference year fuller of work that counts for Him and that shall abide and bring forth fruit according to promise.

Report of G. A. Roberts

The past year has been a great one, not because all has been done that should have been or might have been done, but because it has been the best year of my work in Africa. The routine in the class room and work on the farm have seemed very ordinary but I am glad to believe that some native men have been lifted to a better understanding of how to serve the Lord by improved agricultural methods.

We have carried on all the old lines of work and have some new work in agriculture. These new lines have been in the nature of field experiments for the purpose of reclaiming old, worn-out native gardens. I believe they were the best experiments I have ever seen. If carried out to our outstations and villages these methods will return hundreds of thousands of acres of worn-out native garden land to useful, bountiful productivity. A good many of our pastor-teachers looked at these simple experiment plots with amazement at what can be accomplished with a little soil treatment and expressed themselves as delighted. Dr. Loram, chief of the Native Affairs Commission of South Africa, expressed himself as pleased, saying our field experiments were most useful and that they were the first he had seen carried out in South Africa. Pig and cow feeding experiments are being carried on and will bear fruit in the years to come. Dr. Loram paid us another compliment, saying that there is no other agricultural work in South Africa equal to ours at Old Umtali. The Chief Native Commissioner of Southern Rhodesia paid us a visit in May and expressed himself as highly delighted with both the vegetable gardening and soil experimental plots and field work as they are being taught at Old Umtali. The Superintendent of Natives for Umtali District, Mr. Elliott, has this statement in his last annual report to the Governor of Southern Rhodesia: "Native market gardeners carry on a brisk and ever-increasing business in the sale of vegetables of all varieties, raised entirely by themselves." Mr. Elliott said that this statement was placed in his report with special consideration for the natives who have been trained at Old Umtali and those who are at present in the training school.

The advancement in the matter of growing of field crops has been wonderful. The advancement has been greater, more marked, and further reaching than my early dreams ever led me to believe it might be. If any person is disposed to doubt the progress in agriculture let him come with me on the Makoni District. Going in the most direct line to Gandanzara, you will pass through and by a number of fields plowed with cattle and American steel ploughs. Old men by the score have copied the younger generation and are also yoking up their cattle to the ploughs, making use of their cattle as I believe God intended they should be used. The day of prosperity has passed the dawn. Gandanzara, with the adjacent little villages, has sold many wagon-loads of maize this year and is still marketing

the surplus crop. These sales spell prosperity. I saw a quarterly conference collection taken at Gandanzara a number of years ago which amounted to about four shillings. The quarterly conference collection now averages somewhere near fifteen pounds. Besides this, we have just recently asked for gifts of grain to be sold and the money to be used to purchase carpentry tools. With these tools we hope to teach carpentry in the schools. About eighteen pounds worth of grain has been collected at Gandanzara and we have reason to believe that each of the other stations on the circuit will do nearly as well and that next year we may have useful shop training at each station on the Gandanzara circuit, and all without added expense to the mission.

The work on the Gandanzara circuit has been pleasant and inspiring. Naturally, I have not given the schools as much attention as would have been good, but as much as seemed possible. I want to compliment the pastor teachers for their faithfulness to their work. There is one exception: Andrew Madekubveni was overtaken by sin and has left the work. The quarterly conference with six hundred people in attendance is an inspiration. Though a small circuit of but five stations, there is work enough and people enough there to be trained to give full time employment to the most ambitious missionary in our work. One new school has been opened. Two teachers' houses of brick have been built. Old houses and churches have been repaired, the hundreds of pupils in the circuit have been taught in the day schools while the word of God has been preached and our Lord Jesus has been glorified throughout the Gandanzara circuit.

Report of W. Bourgaize

Mtoko Center

At the last session of the conference, last year, our greatest need was that of a new church building. Upon returning to Mtoko steps were at once taken to remedy that need. There had been some difficulty in deciding on a suitable location upon which to build, owing to the objection on the part of some of the white residents to the close proximity of any native church or school to their residences owing to the noise created by the native children. This objection, however, was finally removed, thus enabling the mission to purchase fifty-six acres of land, which gave us the privilege of erecting the building wherever we deemed the most suitable location for the work to be.

A fine location was finally chosen at the foot of a beautiful kopje. Work was started and continued not without difficulty, for stone suitable for the foundation had to be hauled on sleds for more than a mile. To secure poles suitable for roof timbers we had to send out from fifteen to twenty miles. But perseverance finally won out and today we have a fine, staunch building of pisé, capable of seating four hundred people and quite adequate for our needs. From the aesthetic viewpoint it brings no discredit to the mission. Nevertheless, I hope and pray that it will not be simply a building, but a centre of power radiating the gospel of the abundant life throughout the circuit.

The building was completed none too soon, for just a week after completion the former building on the kopje collapsed with a crash one Sunday afternoon while service was being held, during a severe rain and wind storm. Thanks to a kind Divine Providence, outside of a few bruised shins obtained because of the unusual and unaccustomed haste in exit, no one was hurt.

In April, owing chiefly to sickness, it was deemed expedient to make a change of teachers, and Enoch Munjoma was put in charge of the school. Both the day and night schools are progressing very favorably under his care.

We have a small boarding school consisting of six boys. This plan provides these boys with an opportunity to secure better instruction than they would obtain at a kraal school. At the same time it provides an economical way of taking care of the outside work of the mission.

Efforts were made to get some trees started, trees suitable for building purposes. Over three thousand were set out, but owing to the unusually dry season, all but about one hundred have succumbed to the drought. Nevertheless, preparations have been already made for another attempt this coming year, with, I hope, better success.

Mtoko Circuit

The past year has been one of considerable expansion. Nine new stations have been opened up, thus making a total of fifteen out-stations. This is only a small part of what could be done if only an adequate number of teachers, and the money, were available.

A large section of land in the north-east corner of the Mtoko District has been recently alloted to the native people and made a Native Reserve. Here, again, is our opportunity.

The teachers have done good work during the year. Many of them are taking care of two stations. Several have had no school training outside of that received at the kraal school. These teachers are very keen to go to Old Umtali. They deserve the opportunity for they have been faithful and have done conscientious work.

Two men in particular I wish to mention as having done work above the ordinary: Solomon Pawiramanzi and Abraham Gweshe. If these two men continue as they have begun they will perform no small part in the extension of His kingdom.

Our greatest opportunity is in the Mtoko District, that harvest field which has been so long neglected and as yet barely touched. In no other district of the Rhodesia Conference is there such a harvest as is now fully ripe at Mtoko. Our prayers and our energies should be bent at once toward the remedying of this condition.

Uzumba Circuit

Owing to the increasing number of out-stations on the Mtoko circuit and the fact that many of the out-stations on the Uzumba circuit are more than forty-five miles from the Mtoko centre, it is becoming increasingly hard to cover this circuit adequately to satisfy the government requirements for the schools. Nevertheless, I have done my best to meet the requirements.

The advent of the Nyadiri Girls' school is proving to be a boon for the out-stations that are located within a reasonable distance of it. Already some of the teachers are coming in once a fortnight for instruction which they themselves so much need and which the ladies of the W. F. M. S. are so willing and able to give them. This is resulting in the teachers' trying to raise the standard of their work. I hope that in the near future the Nyadiri Centre will be equipped with an adequate staff for a good industrial school for both boys and girls.

The teachers have done very good work. Only one has had to be dropped. Three more have been given local preachers' licenses. Half of these men have been taken on from some of the schools of the district; nevertheless, they are giving a good account of themselves and all wish to enter Old Umtali.

Conclusion

Our greatest joy is to see growth along spiritual lines, for that, after all, is the main object of our being here. And yet, sometimes it looks as if this seed grows slowest of all. It is at such times that I feel the need of refreshing my memory with the "Promise" in order to keep the strong staff of faith well in hand. Nevertheless, we lift up our hearts in gratitude to "Him" for all that has been accomplished.

Report of L. E. Tull

It was decided in June of last year to start with the first units of the new hospital on our newly-acquired farm at Nyadiri. The two buildings decided upon were a thirty by forty-foot dispensary and a house thirty by seventy feet as a residence for the doctor and a place for white patients. Both buildings were to be of brick with iron roofs. The house was to have wooden floors, while concrete floors plastered with cement mortar were to be put into the dispensary.

I was appointed in conjuction with Dr. Gurney to do this work, and accordingly went to Nyadiri to do some preliminary surveying as soon as conference was over. This took about a week, after which the committee on the Nyadiri work had a meeting there and decided on the location for the buildings.

As the site selected was bare veld, the erection of grass huts to live in and the clearing of the site were necessary preliminaries. After this, work on the buildings was started, and went ahead rapidly to completion. Bricks had previously been made and burned under the supervision of Rev. T. A. O'Farrell, and other materials were ordered in time to be there when they were needed, so there was no delay on this account. By the end of November the roofs were on both buildings and the interior woodwork was well under way.

We were fortunate in being able to secure locally an experienced painter who could also do fairly well at carpenter work, so that work progressed during the Christmas season and the early part of the new year, while I was away at Finance Committee meeting. By the time I got back, the greater part of the interior woodwork was in place, and part of it painted, and by the beginning of February the buildings were so nearly finished that there was no necessity of my remaining longer, since Dr. Gurney with the help of the painter would have no difficulty in completing the work.

As there was urgent need for supervision of the out-stations in Mrewa and Headlands Circuits, I was appointed to Mrewa with responsibility for the Mrewa Circuit, and assisting the pastor of Headlands Circuit.

I arrived at Mrewa Feb. 9th, but as no suitable accomodations were available I had to build a house and kitchen for myself there. The house is eighteen by twenty-two feet, and the kitchen eleven by fifteen feet, both of bricks with iron roofs. By using dirt floors with a covering of tarred paper roofing, home-made batten doors, casement windows, and omitting interior trim, both buildings were completed at a cost of about a hundred pounds, and will supply much-needed out-buildings at the center when no longer required for a residence.

This work took about two months, and as I was sick for another month I have been unable to do much itinerating in the Headlands Circuit, but have visited the main stations of the Mrewa Circuit twice, and most of the smaller stations at least once.

My experience of the past year has convinced me of the absolute necessity of the following points in any other building work undertaken by the mission ~~in the future~~.

1. To plan well ahead of time for any proposed work. The buildings at Nyadiri were not started until July, which meant working at top speed in order to have the roofs on both buildings before the rains. This meant an extra expenditure which in my opinion amounted to at least 15 or 20 per cent of the total cost, on account of waste in ordering, higher cost of material, and inefficiency on the job.

2. To have definite plans and specifications before anything is done on the actual building. This not only ensures greater economy of materials

and labor, but prevents confusion and misunderstadings, and will ensure buildings that will be far more satisfactory to all concerned.

In conclusion I wish to say that I have found the greatest pleasure in all my work of the year, both the building and the out-station work, and His yoke is easy and His burden is light, and I rejoice that He can use me in His work, and that one so imperfect as I, can still be a laborer in His vineyard.

Report of R. C. Gates

The chief contribution of the Literary Department of Old Umtali School has been that it has helped four hundred natives directly and many others indirectly to rise to higher levels of life, and given intensive training to some in order that they might go back to their own people to teach and to preach the Gospel of Jesus Christ. The daily teaching, line upon line and precept upon precept, the performance of the routine task, and the patient continuance in well-doing by fellow missionaries and native teachers are the substantial factors in producing these results.

Co-education between the Boys' Central Training School and the Fairfield Girls' School was begun in January with the unanimous consent and approval of all the Old Umtali missionaries. It is being tried out as an experiment for one school year. Thus far it has been very successful. If it continues to be so, steps should be taken to further solidify the two schools. Co-education conforms to social customs, provides better teachers for a larger number of pupils, enables the missionary to reach more people, prevents a duplication and overlapping of work, and brings the Parent Board and the W. F. M. S. into closer cooperation in the performance of their mutual tasks.

Eleven boys passed the Standard IV examinations in December and received their exemption certificates. Of these, four went out as pastor-teachers, and seven returned for Standard V. It is to be hoped that next year we may have a class in Standard VI. In addition to the four Standard IV boys mentioned, twelve boys from the other standards have also gone out into mission work. The present enrollment of our school (combined) is:

Children's school	55
Women's „	36
Preparatory „	57
Sub-standard	80
Stds. I-V inclusive	132
Total	360

A recent revision of the school schedule has provided for 45-minute classes instead of 30. This is a helpful change. A period of 30 minutes for private devotions at the beginning of each week-day is of great value in keeping first things first. The quality of the school work has become noticeably better on account of having electric lights. They are a great blessing to the evening preparatory school and evening study hall.

A great hindrance in our school work is the one pound tax required of our boys by the government. School boys are unable to earn sufficient money during the school vacations to buy their clothes, pencils, paper, etc., and bear the additional burden of this tax. It drives our boys from school and is a most unjust burden when imposed upon boys who are attending school. Fear of over-stepping the bounds of discretion in asking financial relief from the government in this problem readily vanishes when one compares the amount of money the government devotes to native education with the amount devoted to white education. According to figures furnished by a

member of the East African Educational Commission 200,000 pounds is spent for 30,000 whites and 24,000 pounds for 900,000 natives. This means 250 times more for a white child than for a native.

Permanency of staff and a new school building will do much to improve Old Umtali. While the benefit of the mission as a whole precedes the claim of any individual center, it is nevertheless regrettable if it is necessary to alter a policy of permanency of staff in our school. A new building that will provide adequate room and modern equipment for all our scattered schools is greatly to be desired. Prior to the erection of a new building, however, the matter of co-education should be definitely settled.

The work on the Old Umtali Circuit has been characterized by a spirit of new church building. At Chikanga a large pole and dagga church was constructed. At Mandiambira a new Kimberly brick church is now being built. Two years ago the manager of the Premier Estate promised to help build a new native church and school building if a church and school were begun and continued and proved a satisfactory benefit to the natives. He is now satisfied that our work there is a helpful influence and has agreed to give the materials and to grant a site for a new building. The people at Marara and Mundenda have been contemplating a new united church building, though to date it has not been definitely decided upon. The Manyarara church is satisfactory for the present, but there also the people have been anticipating a new structure for church and school. The gospel has been preached, souls won to Christ, and the Kingdom of God more firmly established throughout the circuit.

At last year's Conference there was considerable agitation for the allotment of time for the missionaries to study the native language. But it all came to naught in practical results. It is unfortunate that a matter of so fundamental value to our work should be so slighted and neglected. There are few things which can be of greater real value to the furtherance of our work than some adequate measures to help the missionaries learn the vernacular.

I wish to express my gratitude for the joy of fellowship with Christian neighbors, friends, and fellow-workers. Our hopes, our aims, our joys, our sorrows, are one, and the speaker owes no small debt to the daily comradeship and association with fellow-workers. This is a blessed fellowship.

In conclusion, I thank God for good health, happiness in the work, and the privilege of being a missionary in Africa. I pray for a closer daily walk with God, for a full and complete surrender of life to Him and to His Cause, which has for its purpose the fulfillment of the prophecy that "Ethiopia shall soon stretch out her hands unto God."

Report of F. G. Mauger

As I look back over the past year I cannot see much that has been accomplished by my department. I feel that the industrial work is still in its infancy, and progress is very slow. The biggest drawback to the work is my lack of experience as a missionary, and the length of time it is taking me to grasp the essential needs of the native in industrial education. I have had, and still have difficulty in fixing in my own mind what are the most practical methods to follow.

Our aim, as a department, is to teach the natives to improve their homes, both in construction and furnishings. We try to make each student a "handy man," so that he will be able to keep his house, furniture, farm implements, etc., in repair.

One of the most difficult problems to be met is the high cost of tools which are necessary, especially in woodwork. Through government aid, we

secured tools costing £75, which have been in use since April, so that this problem at the Central Training school is solved for the present. But this doesn't help the people at the out-stations. It seems scarcely practical to teach a boy the use of tools if he will not be able to get them after he leaves school. So we are trying to find some way by which out-station schools can get a few of the most necessary ones. I realize that we cannot expect to get help for this from the Board, and doubt the advisability of doing so. It should come from the native people themselves, and can only come gradually, as the people become more self-dependent.

During the latter part of 1923 practically all my teaching was in building, and although the boys who can build a straight wall are very rare, some progress was made. Since January, in accordance with the wishes of the school inspector, my classes have been nearly all in woodwork. Up until April, very little could be done because of lack of equipment. I have been very much pleased, since then, to see the speed with which the boys are acquiring skill with woodworking tools. Some hand work has been done on mahogany chairs which would be a credit to any industrial school.

In the classroom the aim is to give practical help for the shop work. Lessons have been given on the care and use of trees, and the great importance of preserving the timber supply and increasing it, as well. The use and care of each tool is taught, and the different operations are demonstrated.

To give the teaching of building and blacksmithing the proper attention, we should have one or two native assistants. One is also needed to teach the native crafts. The most satisfactory arrangement would be to have one teacher qualified to teach all three of these.

My sincere hope is that this department may become more and more useful in lifting the native people into the light of God's great love.

Report of Rhodesia Mission Press
W. C. Gardner

It is with a deep sense of reverence that we note the development of Rhodesia Mission Press at the close of another Conference year. The new building now occupied with a fuller equipment makes better work possible and should, under God's guidance, increase our influence for good in this land. For a great Christian literature agency to provide and distribute spiritual food in this land we have planned and worked, dreamed and prayed.

The output for the year has been largely a duplication of that of other years, official forms and reports, circular letters for missionaries, primers, Catechisms, and Umbowo hwe Ukristu (The Christian Witness). The type is now ready for the printing of "Daily Food". This will be gotten off as soon as the new press can be installed. We wish to record our appreciation for the patronage and interested support of the Wesleyan and the American Board (Mt. Silinda) Missions.

Our staff has increased to sixteen boys five of whom may be spoken of as skilled workmen. All costs of operation, except the salary of the missionary in charge, have been met out of sales. With the new equipment now in hand the Press should pay the salary of the missionary and provide for a steady increase in type and machinery.

There has been a gratifying increase in sales through the book depository. We wish we had the funds to carry a larger stock. We believe that every mission in Rhodesia would be glad to give us their full patronage for school and religious books and they will when we can supply them. How we wish we might reach out to the native teachers of all missions in the

towns and compounds with well-selected books of Christian teaching. One Anglican native teacher at Umvuma has purchased more than nine pounds worth of books through us during the past six months. This is but an indication of the possibilities. Our books purchased in small quantities through Cape Town firms cost us twenty-five to thirty-three percent more than they would cost if we had sufficient funds to stock in quantity direct from English publishers.

An interesting development of the year is the increase in exchange of books for grain. In November I carried a trunk full of books and some grain bags to the quarterly meeting at Gandanzara. When the announcement was made that books would be given in exchange for grain the children scattered in every direction. Presently they returned, each laden with a basket of grain. Little children who had never possessed a book and had no hope of getting the money to buy one ran eagerly to mother to beg a portion of the family stores. After the purchase little groups could be seen here and there about the village, the proud owner of a new Catechism asking questions and the other children chiming back the answers. This has been repeated in many villages. The teachers have taken the books and where the distance was too great for the grain to be brought to Old Umtali it has been sold to the nearest purchaser and the money turned in. We hope that every teacher in the work will take out books to his people until, as in one case, a station with only two books for the daily school program shall not longer be found.

Umbowo hwe Ukristu should be issued regularly and used by every missionary and teacher to reach our people with the spiritual message we are here to deliver. We would recommend that a staff be appointed to assist in the collection and translation of material. If issued regularly with suitable material the subscription list can be greatly increased. In addition, the book sales resulting from advertising in Umbowo will help greatly in our distribution program. We would recommend that Sunday School lesson material be issued in quarterly form and notes on the lessons be continued in Umbowo.

Our greatest lack is material to offer the people. Can we not in our planning of the evangelization of this people find a larger place for the silent page which speaks its message to the heart over and over giving daily strength for daily needs? The hymn book with music which has been so long and anxiously awaited is now in process. Other translations now ready will be printed as rapidly as possible. Others wanted should be in preparation now. Among these we would mention a book on agriculture, a book on hygiene and home economics, a simple book in English with conversational thought and local background, a book (perhaps the same as the foregoing) with English in one column and Chimanyika in the other for the use of both Europeans and natives, and lessons in the local language for the benefit of our missionaries. Charts should be provided for all of our schools. Individuals who are acquainted with these several subjects might be appointed to these tasks. And have we not one and all a sermon or a vision of the Christ which we might submit to our little newspaper without waiting to be appointed to this special task?

The missions of this land cannot go on always with the numerous dialects with which we are working. Can we not, with our Press, take some step in the direction of dialect unification? My present thought is that a book of short stories might be gotten out of say ten to fifteen pages of our own translation and a similar amount from the Anglicans, the Wesleyans, Mt. Silinda Mission, the Dutch Reformed Mission at Morganster, and any others who would be interested. The thought is that those contributing will use these books in their elementary school programs. After reading the stories of their local translation the children will pass to

the other stories which will acquaint them with the minor differences in the book language of their near neighbors, increase their vocabulary, and pave the way for an extension of such effort as will eventually give us a unified language and thus a larger outlet for the products of our Press and a greater return for the translator's labors. Only by some such step can the language of our people be unified. If our Conference will give its endorsement to this or some better plan it will open the way for us to enter into correspondence with others interested.

In our building we have not been unmindful of the present situation, but have planned for the future. We have sacrificed some of our book and paper stock funds to get a better house than our equipment funds would secure. We feel confident that time will justify us in this. We are working within the present limitations to the best of our ability while building and planning under God for a greater Methodist Publishing and Distributing agency in this portion of His vinyard. We pray that the Lord of the Harvest will grant us the increase.

Report of Isaiah Munjoma

The one year and one month at Nyakatsapa has all spented in joy. The more joy I have was to know that I am working for salvation of souls. The more I have to visit the Stations the more joy I feel. At most times and at most Stations the word of the Lord has been blessed, as I find at most times the altar of the Lord surrounded by souls crying to God for the salvation. It is true with all the Teachers are in Nyakatsapa or Umtassa Circuit, they seem to understand their work as to preach the true and living God.

During the year it has been decided as to have a monthly meeting at each Station, the circuit had to be divided into three teams. In this meetings I want to thank the Lord, as it has been great blessing both at Nyakatsapa and the other Stations, as there has been souls finding their ways back to God. There has been some back-sliding during the year, but the power of the grace seems to have its way in all.

There has been things undone which ought to be done, at same time this year in our circuit. There has been great deal of improvement both in the teachers' houses and the Church, even the yard, all this was done for the glory of the Lord.

Here I want to thank God for keeping all of us in the health through the year, as all the Pastors are in Umtassa Circuit, they are in good health. One member died at Nhunhama Station and one probation at Vumbunu; that was all.

Opening New Stations

We have some places where we should open some Stations but on account of the lack of the teacher we cannot. There is this place at Mangura, where the Church and the house of teacher has been erected but still waiting for a teacher. I hope in this Conference one may be found for Mangura.

May God pour the fire of the Holy Ghost, so that we may all understand our work for leading the lost to His own fold.

Report of Ngazana Sadomba

As an evangelist of the Methodist Episcopal Church under the Umtali Circuit I am deeply interested in this report to state that the work of God in this circuit has been marvelously blessed since from our annual conference.

My residence is at Muradzikwa where I am doing my pastoral work, and again as a travelling preacher on eleven mission stations in Umtali branch. The work here at Muradzikwa center has been going on very fine. The number of Sunday School attendants is 160 on Sundays. Number of Full Members, 49; Probationers, 36; Beginners, 46; and a good many more still want to come.

The school work under John Nduna here is in good progress this year, as an eager group of fine young boys and girls are attending the school regularly. The number of school children is 80, and we hope to win more children for God.

The buildings here are in good condition, and we have the materials ready for the teacher's brick house, and we hope to finish it before the rain-season.

From June last year I have made 38 visits to eleven stations in Umtali circuits on different occassions. The number of converts that came under my preaching in this conference year is 40 souls came on eleven altars for salvation which is in Christ our Lord. I greatly thank God for his goodness to give me the talent of preaching his gospel among my people on repentance. I have no doubt to say that every visit has been remarkably blessed and return back to my headquarters filled with joy for seeing people saved.

We have a new place just opened at Zonwe, a very lonely place where hundreds of people are in terrible darkness and longing for the light of Christ.

Makarange is another place where several visits have been made, and many people are crying for the gospel.

During this quarter I have been working very hard with other two more pastor-teachers and stewards to build a church and a pastor-teacher's house at Gombakomba, where we expect the improvement of the work in future.

I am thanking God for his care and power he gives me to carry on his work in truth and faithfulness. I entreat him to add me more power to do his work in this dark continent, and bless my feet wherever I lead them for his work.

Report of Thomas Marange

I was appointed to Umtali January 1st, 1923. When I got there I remembered the word of Our Lord Jesus Christ how he said in St. John 15:16, "Whatsoever ye shall ask of the Father in my name, He may give it you." I said, "Lord, I am a child and weak; I do not know how to take care of thy flock, and feed them with the right food. Wilt thou guide me through thy Holy Spirit."

After one month or two it came to my mind that the house of the Lord was not looking nice, so I said to the one who was helping me, "We should repair the house of Our God." And we called all our stewards and held a meeting. Then we went to the missionary in charge and talked the matter together. The missionary in charge said, "If the people will help, the mission will do its part." After repairing God's house, the people were increasing Sunday after Sunday until the seats could not hold them all. Again we went to the missionary in charge about the matter of the seats. Fifty-two seats were made. I am glad to say that there were many many souls born in the Kingdom of God and saved from their sins. And the backsliders were come back to Jesus for help. There are many different tribes in town who come to work for money, and these are the ones who attend services in our church. A woman came from Portuguese East Africa to see her boy. This boy is a member of our Church. He told her

the story of Jesus and she said to him, "Tell me more," and her boy said, "If you want more of this story, you better go to my pastor-teacher. He will tell you more of the story. The Lord helped me to tell the story of the living Christ. After two months she went back to her country. Then she came back again the second time and said she could not bear any longer to stay in the country of darkness where there is no light of Jesus.

The 12th of May in this year I was sent by my superintendent to Mutambara to help and the Lord was with me. On our way we met a heathen man from Munyarari's kraal. He said to me, "Why does your Wafundisi not send a teacher? Do you want our children to die in darkness?" I said, "God will send you a teacher some day. Thirteenth May we arrived at Mutambara Mission. We were welcomed by missionaries and teachers and people, too.

I have not been a long time in Mutambara Mission but I have seen a great change since then, and the work of God is growing in wonderful way. I helped in school and agriculture and with the animals too. I visited three stations there and found the work of God growing nicely in each station. The teachers and stewards are carrying the word of God to hearts of people. The last meeting at Murari, a steward from Munyarari said, "The people are crying for a teacher. Will you send us one? Will you tell the missionaries? I said, "Yes, I will tell them, but you must ask the Lord Jesus in prayer, as he said, 'Seek and ye shall find; ask and it shall be given you; knock and it shall be opened unto you.'" The English church tried very hard to get Munyarari but the chief said, "No, I cannot take your church until I hear from Methodist, because it is my first church." I believe that the door is opened now for these two places and Chitora, too. I did not put the story of this station in this report, but to me these calls seem to be like the call of St. Paul by a man of Macedonia who said, "Come and help us."

Report of Pearl Mullikin

This has probably been the best year of the short history of mission work at Mrewa. There has been progress in the school work; two new pisé buildings added to accommodate the boarding girls; improvement in the church which at present is also our school-house, and there is the promise of some long-needed furniture. When this is read, with a little money for school equipment and supplies, we can take pupils through Standards I and II about as well as it can be done elsewhere and with less expense. This would only be carrying out the educational policy so often adopted by vote and so seldom carried out of leaving the lower grade pupils for the other centers other than our Central School. If we could have the boys from the Mrewa and Mtoko sections until they have passed Standard I or better II and send them to Old Umtali we should be able to hold them longer in school and give them the change after they begin to "get tired" which we all know is a chronic complaint among them after about three years. It seems a pity that their desire for a "bigger college", as they express it, should be gratified when they are in sub standards only, for many of them to be lost to the work. When if they had had their lower grade work in one of our other schools they no doubt could be held longer and be better prepared when they do go out. We feel very keenly that boys from our section of the country should not be received at Old Umtali till they have reached at leat Standard I. We are glad to send good Standard I and II boys to Old Umtali but we can't do much of this without co-operation.

The girls' school is full as to the capacity of the buildings and overflowing as to the financial appropriation. Inasmuch as there seem to be some who do not think a girls' school at Mrewa necessary I would like to state some reasons why we consider such a school important.

First, Wazuzulu feel towards the Wabudgwe somewhat as the Jews did towards the Samaritans and the Native Commissioner says that girls from Mrewa will not go to Nyadiri for school. This predjudice will no doubt some day be broken down but that is the present situation.

Secondly, Mrewa being the location of the Native Commissioner, there is much coming and going among the people to pay their taxes, to get married, and to have their difficulties settled. Every day brings visitors to the girls' dormitories who are losing their fear and prejudice and are willing to give us their daughters for school.

The Third reason for maintaining a girls' school at Mrewa is the need at Mrewa Center itself. The girls have had a very bad record there on account of peculiar temptations, worse than the average heathen village, and a hundred more little girls are coming on to follow in their steps without special help for them. There has been marked improvement in these two years. The girls are cleaner, better dressed, and attend church and school better. We try to draw as many of them as possible into our girls' meetings and several of them who seemed about lost have been saved according to their own testimony. In one prayer meeting with the girls a number of them testified that they had been greatly tempted and that they were so glad that they had been at the girls' school and in these meetings where they had been saved from a life of sin.

There is one very great question which we who are in girls' work have to face nearly every day. We do not believe that this has received the attention that it ought to. It keeps girls away from school, and boys also; it sends the girls to towns, it causes quarrelling and fighting and divorce and immorality, murder, and suicide and the majority of evils which come to our attention—of course you know I mean lobola.

A few years ago a questionnaire was sent to practically all the societies working in South Africa asking them what stand they took with regurd to lobola. Every one of them answered that they were against it and all forbade except our conservative Wesleyan brethren who said that they discouraged it in every way possible and would forbid except for the fact they feared the people would not keep any law they should make against it. The same argument could be made against our eighteenth amendment or the ten commandments. We very much wish that a law could be made with teeth in it against our church members receiving lobola for their daughters. Some of the worst cases I have had to deal with those two years have been those of full members in the church. I honestly believe that we as a mission should study this question thoroughly and get the opinion of those of the native teachers who have not a mercenary spirit themselves, we should feel like dealing with it in such a way that this could be greatly diminished and in time done away with altogether so far as our own church is concerned.

Just one of the many cases that I have had to deal with lately. A girl had been in school by the consent of her father when her brother, who had been away at work, came home and stole a girl from another man who had paid lobola for her. Then the father began to press the sister to go home and marry an old man who happened to have plenty of cattle so he could have cattle to give to the son to give to the father of the girl to give back to the former husband so he could have them to give to the father of another girl whom he wished to marry. The father of the first girl went to the home of the father of the boy who had stolen his daughter and stole his grain as damage and they were left without food for the year. The many people involved in the paying of the cattle for one girl often reminds me of the nursery story of the dog, stick, rope, ox, butcher and the rest all invlolved in the destiny of the old woman's pig which had to be made to go over the stile.

That our church members should be partners in the tears and beatings and wrecked lives of our girls and in sending our young men out of school to work so long for their wives that they do not have time to get the education they ought to have, is almost unbelievable but certainly a fact. The young men usually have a heathen father or uncle to put the responsibility upon but a little investigation will often prove that this is only an attempt to conceal their own part in the matter. I am glad that some of our teachers are beginning to speak out against it and to see how it is hindering the redemption of Africa.

I will state only two needs, many others might be mentioned. One, that of a school house adequate to accommodate 200 pupils.

The other, that a newly awakened interest may culminate in a real revival beginning with me.

Report of E. E. Bjorklund

Immediately after the Conference of June, 1922, I left my work at Old Umtali for Sweden on a much-needed furlough. Having been away from my own country more than half of my life, one thing troubled me, that was my native language. Upon arriving in my home-land I stopped and listened to the children playing on the streets, for, thought I, if I can understand them I shall get along. I did understand and went on my way rejoicing.

The following Sunday I found myself in one of the Methodist churches of Gottenburg—to be in a real church and worship with white people once more was overwhelming. One old brother began to pray, and oh, such a prayer, how his earnest heart rang out in praise and prayer. It was wonderful to me to listen. It sounded so beautiful for it was my mother tongue.

I reported myself to headquarters in Stockholm and no sooner did they know it until the news was sent out that the long looked for Swedish nurse from Rhodesia had arrived. Telegrams, telephones, and letters of welcome began to come, and with them the appeal "Please come to us", "When can you come?" and so forth, until I began to realize that Sweden was not going to be a resting place. As they had never before had a missionary visiting them from Rhodesia all their hope was built on this one and I began to answer their calls. But no sooner had I entered on the work than I had to be taken to the hospital with two broken ribs. This was fortunate for me for here I got the rest which I was in need of.

As soon as I was able I began to cover as much of Norway, Sweden, and Denmark as time and strength permitted. I found a warm welcome and a great interest in our work in Africa, and if it had not been for the cold weather which was just coming on, I would have spent another six months in Scandinavia, for I know that it would have meant one hundred per cent more for Africa.

After less than a year of furlough I was on my way back to Sunny Africa. Upon my arrival I was heartily welcomed by all the missionaries and Natives. News travels fast, even in Africa, and before long people began coming in and continued to come every day, varying in numbers and kinds of sicknesses until the treatments number to about 7,500. This has not only been a help to the people but a means of training three young men, of whom two are to become Pastor-teachers.

The most awful burns which have ever come under my observation have been cared for in our dispensary this Conference year. One child was so severely burned that it could not be saved. Another man was carried two days journey with his back and hips an open mass of deep sores from burns. In a wonderful way God leads people to come to the Light. This

burned man recovered but best of all, he and his own brother who remained to help with his care, were brought into the Light of God and they are both now working for tuition to enter our school. An old man and his wife were with us for a long time. They both recovered and even they accepted Jesus as their Saviour. Three Mohammedans were also led into the Light. One of them was nearly blind with ophthalmia and had to be blindfolded for a week, but during that time he had heard enough at our morning Bible class to testify that "Jesus was bigger than Mohammed because He had died for the whole world, this Mohammed never did."

Tom came with a very bad leg and was with us for months. He too became a very happy Christian. Chaza came to us two months ago with a badly burned leg. About ten years ago he attended one of our out-station schools where he learned to read. While being cared for here in the dispensary he was given a Bible and is now helping the others to learn their daily Bible verse. This he did before he himself came into the Light.

These are only a few of the many instances; while it is our duty to help suffering humanity our first duty as Christians and missionaries is to lead souls into the Kingdom of God and secondly to help them to help themselves.

Maternity Ward

This is a separate building from our dispensary and so a somewhat separate work. During the Conference year there have been thirty-five confinements of which nineteen were boys and sixteen were girls. The beignning of this very much needed work among our mothers has been greatly blessed. When we think of the several hundreds of mothers who have left our ward with their little ones and of the primitive conditions under which we are working without the aid of a doctor, it is no less than a miracle that there has been no loss of life. This we feel is due to the great power of God who has answered our prayers in the time of need. The work done by the five girls in training and of the women who have come in from time to time has been most gratifying and the blessing of their labour and of those who have in past years gone out from us has been felt even outside of our own district.

The past year has been full of joy in the service of God, but the greatest joy has been in seeing souls born into the Kingdom. So the great opportunity and pleasure of serving and strengthening both soul and body has been mine.

All I am and all I hope to be, is because of what Jesus did for me on Calvary.

Report of Mrs. M. J. Murphree

Since my last Conference report given June, 1922, my time has been occupied largely in caring for the Cradle Roll Department in my own household. However, on the departure of Mrs. Gardner a few weeks ago, someone was needed to carry on her work in the Women's School and this I have tried to do.

Mrs. Gardner deserves great credit for the splendid organization in which she left the school. The classes were well divided and were doing the regular work planned for native schools of Rhodesia. These classes are taught by one of our pastor-teachers of some experience and by three girls from the Fairfied Girls' School. In addition to these classes there has been a Kindergarten Department in which the children learn many helpful things about play and cleanliness. But to me it seems that the greater benefit derived from it is the chance it gives the mothers two hours every day of uninterrupted study.

Since I've had this work only such a short while my thoughts are more for the future than for the past. For some time I have felt a great interest in the Womanhood of Africa, and I have pondered over what are the most important things to teach these women during the short time in which we have to teach them. Many of them are to go out as pastor-teachers' wives, and should be able to set a living standard for other women. A noticeable difference is to be seen in the appearance of many homes, many clothes, and many children since Mrs. Gates took over the Home Economics Department. It has been my privilege to conduct a mothers' meeting twice a week. In this class after I have talked with the women concerning their various problems they are given a chance to ask questions. I have been pleased with their response, and think they are sincerely desirous of help in lines of home-making. It is our plan to give them more instruction in these lines though that will mean less time for literary subjects.

We believe that before Africa will become what God meant her to become, her women must be lifted. They have not had the contact with civilization as much as the men have had, but they are surely, though perhaps slowly, rising. May God help me not to tire before I have done my part in helping them.

Report of Mrs. Robert C. Gates

The work of the past year with the women in Location has proceeded along the same lines as the year before, with the main theme, "clean up, clean up, clean up," and "Cleanliness is next to Godliness" for a slogan. For awhile wash day at the river was a part of each week's program, but unless personally superintended does not mean much. And it is not their bodies and clothes only that we have tried to teach them to keep clean, but also their homes, their food, their community. It is not an over-night process. There have been some cooking lessons during the wash-day periods. This work is all a part of the school program, and talks are given on all subjects relating to the home such as sanitation, meaning cleanliness of all things over which they have any control, cooking, care of their children, teaching the mothers games, songs, Bible stories for their children, sewing—mostly patching. I say this as though I were doing it all. I am not. Mrs. Murphree and I have divided the work in such a way that our reports necessarily overlap. If a report meant telling all the things one plans to do I could write a very fine sounding one, but the fact that a report is a summary of things actually accomplished somewhat shortens mine. I suppose some progress probably has been made and that some day we may see the results.

The Women's Sunday School has been very well attended. There are three native women teachers who come to me for their lesson and then they teach the others. It is not difficult to persuade them to come to religious services—the question is, do we give them anything when they do come that will make them better, do we in any way point them to the One who can satisfy their longing for something better and bigger than anything they have ever known? It is my hope and prayer that in some way my being with them may show them where to turn for this help and love that we all so need and can find if we seek it.

Report of Grace Clark

My part in our little school has been mostly with the industrial work, all the girls having sewing and laundry training and ten coming into our house at different times for cooking and other work. It has seemed to me

that they do very well when one considers the very low standards of the people all about. I have enjoyed a Bible class with the two Christian women from the medical center, and the share I have had in the school work. It is a pleasure to be able to know the girls more intimately than one can in a large school. Rebecca Marange, trained at Fairfield, has been a splendid assistant along all lines and seems to have won her way into the hearts of the girls.

We have all gone to visit different stations near by and hope to do much more of this when we have a conveyance; otherwise we can touch very few beside the boarders as there are no natives living on the farm and very few near by on the reserve.

Since the inspiring District Conference in June, we have had all the teachers who could come in fortnightly for a few hours help on Saturday mornings. Twelve have come, some walking twenty miles. We hope that this work may grow and that we can be a real help to the village schools. We plan for special help for their wives as soon as possible after Conference.

Since my fellow workers wrote their reports, we have received word of the Home-going of our Dr. Gurney, the one who made the work in this north country possible. Surely missionaries beginning a new venture never had a more helpful counsellor or friend than we three had in him. Nyadiri has seemed lonely since he left a month ago, and now that we know he is not returning, we feel like orphans indeed. We can but rejoice in his coronation and ask the Father for strength and wisdom to carry on, and for something of the spirit of the founder of our work here.

This is surely a needy field and the amount of work which has been done by the few missionaries who have preceded us and the native teachers inspires us to try to find all the ways possible to make it grow. Especially do we long and pray that the Christ may become first in the hearts of these children of his who are just beginning to know of the way of Life.

Report of Frances Quinton

It has been three years since I brought a report to Conference. Twenty-two months of that time were spent off the field, and eighteen months of it in the home land. These months were full. For five months I was in school in New York. Then it seemed wisest to both Miss Clark and myself to vist a number of the institutions for Negro training in the South. These visits were indeed inspiring, and I trust the ideas we got will be helpful here. This was followed by a long and somewhat strenuous period of itinerating, after which I was told there would be no going back to Africa if I did not rest. I rested.

In all my furlough time two days stand out as the happiest. One was the day I was told that I was appointed to the new work, and the other the day that the doctor told me I was fit to return.

It is scarcely four months since the Woman's Foreign Missionary Society opened a girls' school at Nyadiri. The first school room was the shade of one of the grass huts in which the workmen had lived. The pupils were three girls from Mrewa School, two tiny children, and their mothers. The equipment was two slates, two primers, and a Bible. This was not a very auspicious beginning and certainly left something to be desired if we were to have a boarding school.

We hired several boys who at once began work on a temporary dormitory for the girls whom we knew were coming, and at the same time a pisé church-school building. Before the first dormitory was completed we had 16 girls and it was no longer possible for us to use even one of the rooms of our house as a school room. Fortunately the school building was near

enough to completion that we moved into it. A kitchen and store room were the next need. When that was completed we had 28 girls and were in need of a new dormitory, which is now completed. These buildings are all pole and mud.

Our pupils are all of course in the Sub-standards. Most of them are said to have learned in the kraal schools, but we find that nearly all of them must begin at the beginning. Those who came from Mrewa were more advanced. We regret the fact that with no natives living on the farm we cannot hope to develop a day school. At present we have only four children from the villages.

An attempt has been made during the last few weeks to have Sunday services in the church. In order to do so it is necessary to go to the kraals, which are very few near enough for the people to come to church. When we ask the people to come to church they say, "We will come after we have eaten." Several times I have waited until they had eaten, and literally brought them with me to church. Others say, "We will go if you will give us sadza." Never at any time have we been able to gather together more than sixty people, counting our own boarding school group. However we are not discouraged, only a little puzzled, but we are believing that this indifference will be overcome. One encouraging feature of the work is that the older people in many cases are willing for the children to come. In fact most of the girls in our school are there with the fathers' consent.

The girls have done all the outside work except the building and they have helped with that. They have just finished plastering the new dormitory, and during the last few weeks they have been preparing ground for gardens.

The beginning is small, but this only proves that the need is great. We are thankful for the way the Lord has helped us this far in the work, and trust him for future blessings.

We are praying for a real awakening in the hearts of the girls. Except for those who had been with Miss Mullikin the Christian Way is new to them. But we can see in the lives of many of them that they are beginning to understand the new way, and we trust we shall be able to lead them in it.

Report of Ona W. Parmenter

Standing on the dividing line between these two conference years and looking back over the work of the past one I am reminded of the pet phrase of our Hospital Superintendent. She used oft to say, "This work is either feast or famine". There have been weeks when every bed and every inch of available floor space was in use. Then would follow other weeks when there was very little to do.

During August and September there was a long pull of flu, which left many of the people weak for some time to come. Due to the light rains we did not have as much fever as usual but many of the ones we did have made up for it with extreme temperatures, many going above 107 for days at a time. With the coming of winter came many bad colds and a number of bad pneumonia cases. However, none were lost, for which I am very thankful.

In the maternity department there have been three babies born and one very bad case out in the kraal where I had every inconvenience and nothing to do with that I needed. Here again God was my helper and I was able to save the mother and one twin.

There has been the usual amount of sores, burns, broken bones, cuts, etc. which all add to the day's work and keep it from being monotonous.

One outstanding feature of the year's work is the marked increase in patients from the kraals that have come and stayed in the hospital rooms for treatments. There are still many many to be won but it is surely encouraging that some are losing their fear and want to stay for care.

The numbers have long since outgrown the capacity of the sick rooms, so that it is necessary to build several extra rooms. There will be two pole huts for kraal people, a small kitchen and store of brick, and a brick house for the boarding boys, who have been so patient in the old tumble-down hut where I have put them.

Through it all the Lord has lead, and to Him is due all the praise for only two deaths in all the vast numbers that have been treated.

Report of Marjorie L. Fuller

"And He led them on safely, so that they feared not". This has been our experience at Mutambara during the past year. More and more we see that the mission field is a place where changes occur when we least expect them. We miss Mr. and Mrs. Springer and Mr. and Mrs. Taylor very much, but we feel confident that our Heavenly Father directed their time of leaving and we are content. It was an inspiration to have Mr. Greeley with us for a few weeks as well as Mr. and Mrs. R. C. Gates. However, we trust that a permanent worker and his family will be sent to Mutambara right after Conference. We need them.

There has been a steady increase in numbers so that now we have two hundred boys and girls in our Boarding School. There is another two hundred in the near-by kraals, a large number of whom already come to day school and the others would, if we had time to go and speak words of encouragement. But we do so little visiting among our people on the mission, the Reserve, and neighboring farms that the married people think we are here only to help those who come into the Boarding School. We feel ashamed of such an impression and have tried to go oftener but sickness or extra work breaks in and the visiting is neglected. There are some living on the mission and in the near-by kraals who have heard the gospel message for twelve or fifteen years but have not had a victory in their own hearts. As our Master looks down upon this field we can hear Him say. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the Harvest, that He would send forth labourers into His harvest."

Because of lack of rain last season, the girls' mealie crop is about half what it was the year before. We harvested sixty-two bags of shelled mealies and five bags of rice. We are very fortunate in having for our farm boy one who was trained by Mr. Roberts six years ago. His faithful intelligent help has relieved the strain of farm work considerably. The girls have done well with their gardens in spite of the heat of last season and the frosts of this. We are clearing more land. The girls will then be able to raise beans for the time when vegetables are scarce. We are also clearing a strip twenty feet wide on our boundary line where we hope to plant trees next season. A new brick kraal has been made for our twenty-nine head of cattle, twenty-three donkeys, and two mules. A piece of fifty-foot fluming has been built in our irrigation furrow, thus preventing a great waste of water that is needed for water power. A little brick house was built for our babies. This has a cement floor and large fireplace.

Besides doing the general work I have enjoyed teaching three classes daily in morning school. Shortly after Mr. and Mrs. Taylor left, one of our standard boys wrote, as a part of an English lesson, "Teachers come and teachers go, but our school does not change". We were delighted to see that the boys and girls feel that way. The continual cooperation among all

workers and pupils has made a tie that binds our hearts to the place, whether we are black or white. We trust that this spirit may grow more like our Saviour's as time goes on. Just recently a government official and his wife visited us, and she said, "We met the boys marching out of school, and they all seemed so happy." Yes, we are all happy. We are trying to be like our Master who spent much of His time just in making others happy, healing, feeding, and comforting, often saying, "Be of good cheer."

Last June it was my privilege to have a ten day's trip to Mount Makomwe district, and to meet the parents of some of our girls. In our busy life at the mission it is easy for us to forget our girls' former home environment. But after seeing their parents and their villages we have far more love and sympathy for each individual child.

Reginal Ngonyama and I have charge of the *Wabvui* (fishers) and of the Probationers' class. It has been a great blessing to my soul to watch the hearts change and to see the growth in some of these "Tryers". I too can look back over the year and see some hard but important lessons learned. Months ago, when on the way to Umtali, we were walking up a hill. As we neared the top we heard Jacob, a Congo boy, singing.

"Take time to be holy,
Speak oft with thy Lord.
Abide with Him always,
And feed on His Word.

"Take time to be holy,
The world rushes on.
Spend much time in secret
With Jesus alone".

The song and the singer made an impression in my soul which I hope never to forget. With praise in my heart to our Heavenly Father for the past I am looking forward with joy to another year of service here in His vineyard.

Report of Georgia H. Beven

My second year in Africa has passed very quickly, perhaps because I have become somewhat adjusted to the ways of the Mission Field and have never failed to find something to keep me busy. That too has meant that I have been happy. However, as I look back over the year it is with somewhat of a feeling of regret, for it seems so little has been accomplished.

Immediately following the conference of last year Miss Moore, Miss Fuller, and I had the great opportunity and privilege of seeing the wonderful Victoria Falls, and then later spending a few days visiting our work at Mrewa, Mtoko, and Nyadiri. This vacation was not only inspiring but instructive, and we came back to our work with new vision and purpose.

With Miss Hess' return to our work and her appointment to Old Umtali, I was very happy to once more be able to enter into the school. Until the end of 1923 I was teaching and supervising at Fairfield Girls' School, but when at the beginning of this year it was decided to unite with the General Board in the scholastic work, I gave up the actual teaching and took the supervision of the children's school. This work has been a great joy for I love any work with children, and I do thank God for this opportunity which He has given to me. However, I have also felt that it has been one of great responsibility as this is the practice school for the Pastor-teachers. I have learned much in the past months and trust that I have been able to help those with whom I have been working.

Since my school work is in the afternoon my mornings are filled with

various other tasks; as, seeing that the dormitory and school rooms are cleaned, taking care of "the lame, the halt and the blind," and teaching a Bible class.

Though my work has to do with the station at Old Umtali, I would not feel that my life was complete if I did not have some personal touch with the natives in the kraals. For over a year I have been greatly interested in the *Wabvuwi* or our Student Volunteers, and I have found this work to be a means of strengthening my own Christian life, as well as helping our boys and girls. From time to time I have been able to make short trips out to the kraals with them, and this last vacation was able to go out for two weeks. Though these visits are usually short they have meant much to me, especially in acquiring the language.

Another rich opportunity was mine this year when I was able to go with others to the Southern Rhodesia Missionary Conference. It was a privilege to become personally acquainted with those of other denominations, who like ourselves are labouring in God's Vineyard, and to hear of the many problems which we as missionaries must face in this territory.

Though I have done only little things this year, I pray that the Master will take and multiply them for the blessing of many, even as He did the "five loaves and two fishes" of the little lad long ago. More and more I am impressed with the thought that if Africa is be won for God, it must be through His children here in Africa whom we have come to help and to teach. I have one desire above all desires and that is that God will use me in His own way not for myself but for "others".

Report of M. Ethel McMann

The months have passed very quickly since last June and little seems to have been accomplished, but each day brings its duties and I hope to do more and better service as I learn more of the work.

Our baby-fold now numbers ten—five of whom are walking. Thanks to the very efficient care given them by Miss Hess at the beginning of the year, they were greatly improved in health. Elizabeth Vilika has been a real mother to them, nursing them through whooping cough, etc., and looking after their comfort generally, and they are now a healthy, happy family.

The Conference Treasurer's books (of the W. F. M. S.) have taken quite a bit of time and energy and furnished plenty of mental exercise.

The pickanin Sunday School has been attended with great interest the past year. The enrollment is now 110 and the average attendance 85. The boys and girls who have taught the different classes are worthy of commendation for their patience with and interest in the children. We have had several evangelistic meetings with them, and many of the children have been saved.

For a number of months I taught a class in personal evangelism at Fairfield Girls' School, but since the first of the year most of my mornings have been taken up with teaching. I have enjoyed all of the classes, but especially the Bible classes, and through them have learned some of the problems and difficulties that confront these boys and girls as they strive to live the Christian life.

I thank Him for the privilege of serving Him here in Africa, and I want to be altogether yielded to Him, so that He may use me as He wills.

Report of Beulah H. Reitz

The Psalmist once sang to Jehovah, "Thou crownest the year with Thy goodness, and Thy paths drop fatness." And I, as I look backward over the months just past, can see nothing accomplished of myself, but infinite blessing from above.

The afternoon school for little children has been improved during the year both as to attendance and as to the character of work being done. The average daily attendance for the past twelve months is 131, though at one time, when I had opportunity for kraal visitation, about 180 children were coming every day. There is a great need here for more visiting in the homes of the people, not only for the good of the school, but also for the spiritual strengthening of our Christian people and for the winning of the many who have lived long under the influence of the mission but who have never decided for Christ.

The full members' class meeting has been a great blessing to me, and I am grateful for the growth I can see in the lives of some of our Christians. We have as our aim a plan of personal evangelism of the people living near the mission by the members of our class. Many of them go out from time to time to preach, but we want to add a definite program for personal work. Before the Taylors left, they worked much with the old people of our district. One very old man gave his heart to Jesus at that time and has been a radiant testimony ever since. We feel there are more of these older ones ready to yield if we can but help them a little. That must be largely the work of the native Christians under our supervision.

Part of my time has been spent on the Sunday School lessons for 1924. Although they have not been done as Mr. Greeley would have done them, they have been a help to me in my language work, and I trust have been somewhat helpful to those who have used them.

Recently I enjoyed a six weeks' stay at Mt. Makomwe, where I was able to put in much time on the language and, incidentally, to be of some help to the sick. It seems to me we missionaries would be able to get much nearer the hearts of the black people if we could have such seasons in their homes oftener. Not only would it be a help in getting the language, but it would give us a deeper insight into the background of the lives of our school boys and girls, a better understanding of the customs of the people, and a keener sympathy for their problems and temptations. There is no place like a kraal to learn the language of the people, which is not entirely the language we hear in our centers.

We have gone forward steadily in our work here; but "There remaineth yet very much land to be possessed."

Report of Agnes S. Moore

I should like to tell of great things accomplished during the past twelve months, but there has been only the round of everyday duties; in the house, the laundry, and the schoolroom.

I enjoy the house-work class because of the opportunity it gives me to get close to some few of our girls in a way not possible in most of my work. It is a joy to see them developing habits of neatness, dependability, and industry, and, we hope, forming ideals of Christian home life which they may carry out into their own homes some day.

In the laundry I have been very well assisted by Ella Lutuli, so that a large share of the burden of actual constant supervision of that work has been lifted.

Because of the change in the school program, the number of sewing

classes has lately been increased, but Mesther Nyanda and some of our own older girls have given me splendid help in the pickanin and sub-standard classes. Many of the things I had hoped to see accomplished in sewing this year have been left undone, but it takes many hours of patient stitching on the part of the girls, and much constant planning and oversight to keep nine babies and 130 girls, large and small, even meagrely supplied with clothing. The store for the girls also consumes a large amount of time as well as patience. During the time of the revival meetings the sewing period for the Standard school was taken over, and the short time remaining, after the completion of the academic period each day, was given to little group prayer meetings to which any who wished to attend were invited.

My language study is progressing slowly, one of the greatest difficulties being to secure a good teacher. For the las two or three months, one of our Standard IV girls has been giving me very interested and worth-while help.

My greatest joy this year has been in the work with my class-meeting groups. Until very lately I have had two classes; one of probationers and one made up of our newest girls—some 25 at present, church members, probationers, and beginners—most of them straight from the kraals with very little previous contact with missionaries. Many of them are, of course, unable to read, and consequently have small knowledge of the Bible. So I have counted it a great privilege to be allowed to give them some of their very first lessons from God's word. It has been wonderful and inspiring to watch their hearts unfold to the message of His love, and when at the time of the revival services several of them came to His feet, for the first time seeking salvation, I could not thank Him enough for giving me even a small part in winning them for His Kingdom. As I have said, a number of these new girls are connected with the church, products of the faithful, untiring labor of the pastor-teachers, and they too have shown by their living as well as their prayers and testimonies, a marked spiritual growth, especially since the revival meetings. At that time some of these newest girls were among our most zealous personal workers.

My prayer for the coming year is that I may so forget self and be so fully consecrated to my Master, that my will for each day as it comes may exactly conform to His.

Report of Sarah N. King

The seventeen months that I have spent laboring for the Master in Mutambara have indeed been well repaid and happy ones and I can never be thankful enough that the Lord saw fit to send me there. The coin in which my wages have been paid is that of friendship. First of all and greatest there has been a deeper and richer realization of the friendship of Jesus Christ and of the fatherhood of God. Almost every day has brought a consciousness of my lack of power and of God's ability and willingness to supply it. He has done the work Himself but has paid me for it in constant spiritual growth and nearness to Him. The friendship of the other missionaries and the Christian fellowship with them has been a constant source of joy and strength, and knowing the black people and having them for friends is one of the greatest privileges of my life.

When I arrived at Mutambara the fever season had not yet ended and Miss Parmenter had not yet returned from her mid-term vacation so I had an early opportunity to get some experience taking care of malaria patients. Since then a number of valuable experiences in the care of sick or injured persons have come my way for which I am very thankful, especially as we will soon see our only medical worker go home on her furlough and will

need all the knowledge we can summons to deal with the cases that come in. It is encouraging in such a situation to know that there is a government doctor in Umtali to whom we can send patients with the assurance that they will be well and cheerfully cared for. The distance prevents our sending any but the most desperate cases, of course.

Almost at once upon my arrival the sewing classes were turned over to me, not because of my special ability in that line but because there was no one else who was not too busy to do the work. Soon a class or two of the standard work in morning school and the Sunday School teachers' weekly meeting were given to me but most of my time was spent in language study. The meetings with the Sunday School teachers have been a real joy in spite of the fact that many of their questions have had to be answered with, "I don't know." It is a consoling thought that it would be a wise person who did know. The earnestness with which they search the scriptures and the simplicity of their faith have been a source of inspiration and help and an added incentive to seek greater power from on high.

When Miss Fuller's mid-term holiday was due the farm work fell to my lot and with grave misgivings I went at it. In this again God was very good and sent me most efficient help in the form of a new boss boy who had been well trained and whose heart is in the work. The experience, instead of being an extremely trying one as I had anticipated, was a pleasure, though sometimes a strenuous one.

It was at about this time also that it was decided to reorganize a mid-week meeting for pastor-teachers' wives and the women of the neighborhood and I was given charge of this. After two or three weeks' trial this resolved itself into a prayer meeting instead of a class for sewing and now it is only rarely that I attend as the women do the leading themselves and feel so much more free when no white person is present.

Another dreaded duty has turned out to be a pleasure since the Taylors left for their furlough and the work of the morning school has been mine. It is far from being all play but the work is enjoyable and the association with the native teachers delightful. The school is growing steadily in numbers and we hope to keep it advancing in the grade of work done and to make it more and more helpful to the pupils who attend and to the people of the neighboring villages. To follow so splendid a principal as Mrs. Taylor has made the work much less burdensome than might have been expected as she left the school so well organized that it is easy to go on with it.

Several times it has been my privilege to go out into the kraals to speak to the people there and although I have not seen any results from the efforts I am thankful to have had the opportunity of sowing the seed. Meeting the people in their homes is always interesting and sometimes very delightful. I hope to be able to do more of this sort of work during the coming year than I have during the one just passed.

There has been one great hindrance in all of the work that I have undertaken whether it was teaching or farming, nursing or preaching, or only showing the girls how to wash clothes or keep house; it is lack of sufficient knowledge of the language. If I try to teach English I am hampered because I do not know the equivalent in the vernacular for the word I am explaining. If I am helping some one who is ill it is only with the greatest difficulty that I can make my directions understood and with fear and trembling lest they be misunderstood and harm result. And if I send for vegetables from the garden I sometimes get flowers instead. Perhaps we do not make the most of the opportunities we have but it seems to me that if we are to do our work as it should be done we must have some additional provision made for systematic language study.

Report of Bertha E. Ramsey

I have been in Rhodesia five months and they have been five of the happiest months of my life. This time last year I was talking and dreaming Rhodesia and painting it in glorious colors to my friends. I'm glad I haven't had to change the picture I gave them but have been able to add to it. I haven't been disappointed and think I can truthfully say that the real has surpassed the imaginary.

What am I doing and what do I have to report? I'm sorry it's so little. When I saw Bishop Johnson in Cape Town and asked him what I was to do he said to me as he has said to some of you, "Study language." And that I proceeded to do and have had teachers and have studied every day. The morning after we arrived I said in the welcome meeting here that I wanted to get the language quickly. I thought that surely by the end of five or six months I could even preach in Chimanyika, and instead I but tremblingly say a little prayer knowing all the time that *kuti, nge,* and *kana* are misplaced! But I have progressed and can tell the natives what I want and can talk a little to them but I'm very slow of understanding when they talk to me. In my note book I have about a thousand words and know most of them. I have fallen short of my aim but I am not discouraged and shall press on.

My school work is a joy to me. I am almost always happy when I stand before my classes and I find it so here even though my girls seem to imbibe knowledge slowly. Sometimes when I look at our crude equipment I think of our schools at home, but I have no desire to go back yet. When the native teachers come to Nyadiri every two weeks for help I enjoy the part that has been given me to do. In my work here I find a joy that has not been mine before even though I have always been happy in my teaching.

As I have gone with Miss Quinton and Miss Clark to visit kraals I have been impressed with the great need of our people and also by their seemingly great indifference. At first a feeling of discouragement came to me but it soon became one of thankfulness that I am in the very place I am. The desire that I may be a blessing to these people has become even more dominant. As I've thought about and prayed for Africa ever since I heard of my appointment that has been my big desire.

VII

Memoirs

SAMUEL GURNEY

God takes away His workers but carries on His work.

We have to record with sorrow the loss to the Rhodesia Mission of our only doctor, who has been with us for twenty years. Dr. Gurney was one of our pioneers opening up the work at Mrewa, Mtoko, Makaha, and Nyadiri. His life was given to that work and the fruit of his labors is his monument—Three Mission Centres, nine missionaries and about seventy-five out-stations.

Our mission has lost but four of our missionaries by death. Dr. Gurney has gone to join those gone on before—Mrs. Wodehouse, Rev. A. L. Buchwalter, and Miss Sadie Rexrode, and quite a company of our Native workers.

"They are gathering homeward from every land,
Gathering one by one,
Pilgrims are joining that heavenly band,
Gathering one by one."

They have finished their earthly work and are now with the redeemed of all ages and all lands.

Dr. Gurney was born at Long Branch, New Jersey, U. S. A., on September 3, 1860, and died at Salisbury, Rhodesia, August 3, 1924. He first came to our work in 1903 and during all these twenty years has been a useful missionary, a very successful physician, a great help in the business of the mission, an honor to the Church, and a faithful follower of our great Leader of Souls.

May the Master send more laborers into His vineyard like him.

E. H. GREELEY.

The following were received by the Superintendent of the Mrewa District, showing the esteem in which Dr. Gurney was held generally.

Sir Herbert Taylor, Chief Native Commissioner, writes:

"It was with extreme regret that I heard of the death of my old friend, Dr. Gurney. I had the greatest admiration for his work. Ever mindful for the welfare of the natives, his loss will be felt by Europeans and natives alike.

"Will you please convey my deepest Sympathy to the members of your Church."

(Signed.) HERBERT J. TAYLOR.

The Director of Education for Rhodesia writes:

"I returned home to hear that Dr. Gurney had died and had been buried during my absence. I regret very sincerely that owing to my being away I was unable to pay the last tributes of respect and affection at the graveside to one dear friend.

"I first met Dr. Gurney fifteen or sixteen years ago and had long learned to admire his stalwart Christian Character and to appreciate the fullness of his labours of love expressed in ministering to the spiritual and bodily healing of the natives of the country.

"He was a man in a thousand—one whom it will be very difficult to replace. I wish to express on my own account and in behalf of this department a very deep sympathy with your mission and his more intimate friends in the great loss they have sustained in his death.

"A few weeks ago I heard him deliver his presidential address to the Southern Rhodesia Missionary Conference and watched him presiding throughout its sessions. One little thought as he spoke with the full vigour of his manhood how soon he was to be stricken down.

"I am glad our acting chief inspector was able to be present to represent the department at the funeral.

"With my most sincere sympathy,"

(Signed) L. M. FOGGIN.

VIII

ROLL OF THE DEAD

(a) Member of Conference.
Samuel Gurney.

(b) Widows of Deceased Members, Wives of Members.
None.

(c) Other Workers.
None.

IX HISTORICAL

(a) Conference Sermons

Year	*Preached by*	*Where*
1916	H. I. James	Old Umtali Church
1917		
1919	H. N. Howard	St. Andrew's, Umtali
1921	M. J. Murphree	Old Umtali Church
1922	Samuel Gurney	Old Umtali Church
1923	H. I. James	Old Umtali Church
1924	Wilfred Bourgaize	Old Umtali Church

(b) Former Members and Probationers

R. E. Beetham	1901-1905	S. D. Coffin	1905-1913
J. L. DeWitt	1901-1905	W. C. Terrill	1907-1915
E. H. Richards	1901-1913	G. A. Stockdale	1907-1911
M. W. Ehnes	1901-1905	Tizore Nevass	1907-1913
J. M. Springer	1901-1910, 1921-1924	Samuel Gurney	1909-1924
R. Wodehouse	1901-1910	P. W. Keys	1909-1915
F. D. Wolf	1901-1907	F. Conquer	1909-1912
J. A. Baldwin	1903-1905	C. H. Runfeldt	1909-1910
J. H. Dimmit	1903-1905	Muti Sikobele	1909-1913
D. A. Carson	1903-1903	C. A. Kent	1913-1916
A. L. Buchwalter	1905-1917	J. D. Pointer	1913-1915
J. E. Ferris	1905-1911	J. G. Brass	1921-1923

(c) CONFERENCE SESSIONS

EAST CENTRAL AFRICA MISSION CONFERENCE

No.	Time	Place	Bishop	Secretary
1.	Nov. 16, 1901	Umtali and Old Umtali	Hartzell	Springer
2.	Sept. 29, 1903	Umtali	Hartzell	Beetham
3.	May 26, 1905	Umtali	Hartzell	Ferris
4.	Mar. 13, 1907	Umtali	Hartzell, Burt	Ferris
5.	Nov. 22, 1907	Umtali	Hartzell	Ferris
6.	July 10, 1909	Umtali	Hartzell	Greeley
7.	Aug. 17, 1910	Old Umtali	Hartzell	Greeley
8.	June 7, 1911	Old Umtali	Hartzell, Wilson	Gurney
9.	Feb. 17, 1912	Old Umtali	(Rev. J. R. Gates)	O'Farrell
10.	Oct. 22, 1913	Old Umtali	Hartzell	Greeley
11.	Jan. 20, 1915	Old Umtali	Hartzell	Greeley

RHODESIA MISSION CONFERENCE

1.	Feb. 16, 1916	Old Umtali	(Rev. J. R. Gates)	Greeley
2.	May 3, 1917	Old Umtali	Johnson	Greeley
3.	Dec. 7, 1917	Old Umtali	Johnson	Gates
4.	Apr. 4, 1919	Umtali	Johnson	Gurney
5.	June 13, 1921	Old Umtali	Johnson	James
6.	June 14, 1922	Old Umtali	Johnson	James
7.	June 19, 1923	Old Umtali	Johnson	James
8.	Aug. 13, 1924	Old Umtali	Shepard	James

(d) Missionaries 1898—1924

List of Missionaries sent to the Rhodesian Work by the Board at New York, beginning with the opening of the work in 1898, with dates of entering and leaving the work.

Rev. M. W. Ehnes 1898-1901
Mrs. M. W. Ehnes 1898-1901
Rev. J. L. DeWitt 1899-1901
Mrs. J. L. DeWitt 1899-1901
Mrs. Anna Arndt 1899-1902
Mr. Herman Heinkle .....1899-——
Rev. E. H. Greeley 1900-
Rev. R. Wodehouse.....1901-1910
Mrs. R. Wodehouse.....1901-1910
Rev. J. M. Springer 1901-1906
1921-1924
Mrs. H. F. Rasmussen ...1901-——
Mrs. J. M. Springer 1905-1906
1921-1924
Miss H. E. Johnston 1901-1904
Rev. R. E. Beetham.....1901-1905
Mr. G. M. Odlum 1901-1902
Rev. S. Gurney 1902-1905
1909-1924
Mrs. S. Gurney 1902-1902
Mr. D. A. Carson 1902-1903
Mrs. D. A. Carson 1902-1903
Rev. J. H. Dimmitt 1903-1903
Rev. G. A. Baldwin 1903-1905
Rev. J. E. Ferris 1904-1909
Mrs. J. E Ferris 1904-1909
Rev. S. D. Coffin 1905-1911
Miss V. Swormstedt ...1905-——
Mrs S. D. Coffin 1907-1911
Mr. E. L. Sechrist 1906-1909
Mrs. E. L. Sechrist 1906-1909
Rev. J. R. Gates 1906-1914
1916-
Miss H. L. Lodge.....1907-——
Mrs. J. R. Gates 1908-1914
1916-
Miss E. M. Bell 1907-1911
Miss S. Coffin 1907-1912
Rev G. A. Roberts.....1907-
Rev. A. L. Buchwalter ...1909-1915
Mrs. A. L. Buchwalter ...1909-1915
Rev. H. N. Howard 1909-1920
Mrs. H. N. Howard 1909-1920
Miss E. D. Nourse 1909-1921
Rev. T. A. O'Farrell.....1910-
Mrs. T. A. O'Ferrall.....1910-
Miss P. Mullikin 1910-
Miss B. Fowles.....1911-——
Mrs. G. A. Roberts 1912-
Miss R. N. Goddard.....1912-——
Mrs. J. G. Paisley.....1915-1921
Miss G. Clark 1912-
Rev. C. A. Kent 1912-1915
Mrs. C. A. Kent 1912-1915
Rev. H. I. James.....1913-
Mrs. H. I. James 1913-
Mrs. E. E. Bjorklund 1913-
Miss E. A. Hess 1915-
Miss F. Quinton 1917-
Miss S. Rexrode 1918-1921
Miss L. Tubbs 1918-
Rev. H. E. Taylor 1919-
Mrs. H. E. Taylor 1919-
Miss O. Parmenter.....1920-
Rev. M. J. Murphree 1920-
Mrs. M. J. Murphree 1920-
Miss M. Fuller.....1921-
Rev. A. DeJacoby.....1921-1921
Mrs. A. DeJacoby.....1921-1921
Rev. W. Bourgaize 1921-
Rev. L. E. Tull.....1921-
Mr. W. C. Gardner 1921-
Mrs. W. C. Gardner.....1921-
Miss G. Beven 1922-
Miss B. Reitz 1922-
Rev. R. C. Gates 1922-
Mrs. R. C. Gates 1922-
Miss A. Moore 1922-
Rev. J. G. Brass 1922-1923
Mrs. J. G. Brass 1922-1923
Rev. F. G. Mauger 1923-
Mrs. F. G. Mauger 1923-
Miss Ethel McMann 1923-
Miss Sarah King 1923-
Miss B. Ramsey 1924-

The following additional workers were hired here on the field: Rev. M. H. Reid, 1898; Mrs. R. St. Tulloch, 1902; Mr. M. B. Spears, 1905; Mrs. H. Brown, 1903; Miss. M. Brown, 1903; Miss Cuff, 1903; Mrs. T. Stratton, 1905; Miss F. Bennett, 1905; Rev. C. H. Beagley, 1906; Mr. W. H. Robson, 1906; Miss A. F. Gray, 1906; Rev. G. A. Stockdale, 1907; Mr. W. Garner, 1907; Mrs. W. Garner, 1907; Miss Blezzard, 1907; Mr. C. S. Till 1910; Mrs. C. S. Till, 1910; Mrs. L. Carson, 1911; Mr. R. Mackenzie 1912; Rev. R. B. Wallace, 1913; Mrs. R. B. Wallace, 1913; Mr. J. G. Paisley, 1913; Rev. William Garner, 1912; Mr. William Hodgson, 1917; Mrs. William Hodgson, 1917; Mr. S. C. Searle, 1918; Mrs. S. C. Searle, 1918; Mr. C. S. Till, 1920.

X

MISCELLANEOUS

Course for Traveling Preachers

(a) Plan of Conference Examinations

Undergraduates may sit for examinations at the seat of the Finance Committee Meetings four times a year—about the first of January, April, July, and October, as well as at the seat of the Conference the day before the opening of Conference.

	Study No.	Examiner
Admission on Trial	1.	J. R. Gates
	2.	M. J. Murphree
	3.	E. H. Greeley
	4.	H. I. James
	5.	M. J. Murphree
	6.	J. R. Gates
First Year	1.	E. H. Greeley
	2.	H. I. James
	3.	M. J. Murphree
	4.	J. R. Gates
	5.	E. H. Greeley
	Reading	
	1.	
	2.	
	3.	
	4.	
	5.	
Second Year	1.	H. I. James
	2.	M. J. Murphree
	3.	J. R. Gates
	4.	E. H. Greeley
	Reading	
	1.	
	2.	
	3.	
	4.	
	5.	
	6.	
	7.	
Third Year	1.	M. J. Murphree
	2.	H. I. James
	3.	J. R. Gates
	4.	E. H. Greeley
	5.	H. I. James
	Reading	
	1.	
	2.	
	3.	
	4.	
	5.	
	6.	
Fourth Year	1.	H. I. James
	2.	J. R. Gates
	3.	E. H. Greeley
	4.	M. J. Murphree
	Reading	
	1.	
	2.	
	3.	
	4.	
	5.	

(b) Conference Rules of Order

None.

(c) Supplies and Local Preachers

The following Supplies and Local Preachers are working within the bounds of the Conference.

Simeon Dzapasi
Daniel Manyarara
Thomas Zata
Samuel Dzemwa
Stephen Makonda
Jonah Katuruza
Joseph Chakonda
Philip Kondo
Samuel Pendeke
Amos Chigumira
Obadiah Kanyoka
Aaron Mukewu
Nathaniel Mupondiwa
Peter Zisengwe
James Vilika
Mbofana Malianga
Benjamin Nyambawaro
Lot Madzirashe
Lazarus Murauro
Anderson Kachisi
Isaiah Tichiwanhunyi
Simeon Machiri
Paul Marimba
Sampson Matanda
Moses Mufokozana
Mark Matanga
James Mavatu
Reginald Ngonyama
Joseph Nyamurowa
John Mwanema
Samson Bumira
James Mrewa
Peter Makatoswa
John Cheke
Murashwa Katsidzira
Jefferson Siyawamwaya
Benjamin Huni
Stephen Kagora
Isaiah Huni
Archie Kachisi
Josiah Chimbadzwa
Daniel Chatayika
Benson Musimwa
Jonah Mupesi
Lawrence Macheketche
Abraham Gweshe
Philemon Mazaiwane
Thomas Matara
Joshua Mujuru
Hannock Mukwen
Hosea Katsidzira
Luke Chieza
Solomon Paweramanzi
William Chieza
Joshua Muledzwa
Jonah Kanyuchi
Solomon Munotumani
Isaiah Musamba
Thomas Jamela
Sidney Makwehe
Jeremiah Maguge
Julias Zowa
Job Gondora
Gilbert Rakabopa
Paul Mavisa
Lazarus Muchimwe
David Mupikata
Stephen Chirewa
Ngazana Sadomba
John Nduna
Isaac Masiya
Johnson Sachiti
Paul Mareya
Patrick Machiri
Peter Pasingekanyi
James Chikusi
Timothy Muregwa
Paul Chiwanga
Jackson Rugayo
Teddy Chimbadzwa
Moses Chisamba
James Mujeni
Joshua Mutsago
Enoch Munjoma
Johannes Mudzinganyama
Nasan Kowo
Samuel Gurende
Simeon Chiwara
Timothy Makota
Moses Gwata
Noah Kalawangoma
Jonah Zitsingwa
Alexander Marange
Jacob Mandisera
Jeremiah Madanhire
Joseph Chiri
Samuel Chieza
Jonah Machiri
Zechariah Mukombiwa
Amos Karumbidza
Elmer Tetserwa
Obadiah Chimonyo
Edward Makoni
Moses Chitekatira
Daniel Muranda
Maxin Mtambanengwe

(d) Lay Associations

None.

XI. PASTORAL ROLL AND RECORD

Bourgaize W.—1921, Nyakatsapa; '22-24, Mtoko and Uzumba.

Darikwa, Isaiah—1924, Rupinda.

Faku, Clifford—1924, Old Umtali Circuit.

Gates, John R.—1905-06, Rock River Conference, Chicago, Edison Park; '07, East Central Africa Mission Conference, Umtali, St. Andrew's; '08, Ndanga District; '09-11, District Superintendent and Old Umtali; '14-15, Vermont Conference, Northfield; '16-20, Rhodesia Mission Conference, District Superintendent; '21, on furlough; '23, Superintendent, Umtali District. Pastor, St. Andrew's, '24, Superintendent, Old Umtali District and Pastor St. Andrew's.

Gates, Robert C.—1923, Old Umtali Circuit and Literary Department, Central Training School; '24, Pastor, Old Umtali Church and Literary Department of Central Training School.

Greeley, Eddy H.—1905-11, Makomwe; '12-14, Old Umtali; '15-16, Mrewa; '17, Mtoko Circuit; '19, Mission Press; '21, on furlough; '22, Umtali (Native) Circuit and Chiduku Circuit; '23, Chiduku Circuit, '24, Director of Language and Translations.

Gurney, Samuel—N. Y. East Conference, 1887-88, Whitestone; '89-91, Long Island City, Third Church; '92, Brooklyn, Ridley Memorial; '93-95, Long Hill; '96-1900, Bridgeport, Newfield; '01, supernumerary; '02-05, Medical Missionary, Africa; '06, Hollis; '09-14, East Central Africa Mission Conference, Mrewa-Mtoko Circuit; '17, Conference Medical Director; '20, on furlough; '22, Medical Director, Southern Division; '23, Medical Director and Nyadiri; Deceased August 3, 1924.

James, Henry I.—1907, West Wisconsin Conference, Birchwood; '08-09, Algoma; '10-12, Oconto; '13-14, East Central Africa Mission Conference, Penhalonga, St. Paul's; '15, Principal, Training School; '16-19, Mission Treasurer; '17-19, Principal, Training School; '19, on furlough; '20-24, Mission Treasurer; '21-22, St. Andrew's (European) and District Superintendent, Umtali District; '23-24, Superintendent, Mrewa District.

Katsidzira, Benjamin—1924, Nyamukwarara.

Mandisodza, David—1921, Salisbury; '22-24, Headlands Circuit.

Marange, Thomas—1923, Umtali Native Church; '24, Mutambara Circuit.

Marange, Titus—1924, Salisbury.

Mauger, F. G.—1924, Chiduku Circuit and Industrial Department, Central Training School.

Munjoma, Isaiah—1923, Umtasa Circuit, '24, Nyakatsapa.

Murphree, Marshall J.—Nebraska Conference, 1918; Rhodesia Mission Conference, '20, Old Umtali; '21-23, Principal, Central Training School and District Superintendent, Old Umtali District; '24, District Superintendent, Mutambara District.

O'Farrell, Thomas A.—1910-14, Mutambara Circuit; '15-19, on furlough; '19-20, Mrewa; '21-22, District Superintendent, Mrewa District; '23, on furlough.

Roberts, George A.—1921, on furlough; '22-23, Department of Agriculture and Gandanzara Circuit; '24, Principal, Central Training School.

Sadomba, Ngazana—1923-24, Muradzikwa.

Taylor, H E.—1921, Old Umtali Church; '22, Mutambara, Department of Agriculture; '23, Mutambara; '24, on furlough.

Tull, L. E.—1921, Old Umtali Circuit; '23, Nyadiri; '24, Mrewa Circuit.

MISSION ROLL AND DIRECTORY

Missionaries, Conference Members

Bourgaize, Wilfred, Mtoko, Rhodesia, Africa
Gates, J. R., Umtali, Rhodesia, Africa
Gates, R. C., Old Umtali, Rhodesia, Africa
Greeley, E. H., Old Umtali, Rhodesia, Africa
Gurney, Samuel, Nyadiri, via Mtoko, Rhodesia, Africa
James, H. I., Mrewa, Rhodesia, Africa
Mauger, F. G. Old Umtali, Rhodesia, Africa
Murphree, M. J., Mutambara, Rhodesia, Africa
O'Farrell, T. A., on furlough
Roberts, G. A., Old Umtali, Rhodesia, Africa
Taylor, H. E., on furlough
Tull, L. E., Mrewa, Rhodesia, Africa

Missionaries Not Members of Conference

Bjorklund, Miss E. E., Old Umtali, Rhodesia, Africa
Gardner, W. C., Old Umtali, Rhodesia, Africa
Gardner, Mrs. W. C., Old Umtali, Rhodesia, Africa
Gates, Mrs. J. R., Umtali, Rhodesia, Africa
Gates, Mrs. R. C., Old Umtali, Rhodesia, Africa
James, Mrs. H. I., Mrewa, Rhodesia, Africa
Mauger, Mrs. F. G., Old Umtali, Rhodesia, Africa
Mullikin, Miss P., Mrewa, Rhodesia, Africa
Murphree, Mrs. M. J., Mutambara, Rhodesia, Africa
O'Farrell, Mrs. T. A., on furlough
Roberts, Mrs. G. A., Old Umtali, Rhodesia, Africa
Taylor, Mrs. H. E., on furlough
Wagner, R. F., Mutambara, Private Bag, Umtali, Rhodesia, Africa

Missionaries of the Woman's Foreign Missionary Society

Beven, Miss Georgia, Old Umtali, Rhodesia, Africa
Clark, Miss G., Nyadiri, Mtoko, Rhodesia, Africa
Fuller, Miss M., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Hess, Miss E. A., Old Umtali, Rhodesia, Africa
King, Miss Sarah N., Mutambara, Private Bag, Umtali, Rhodesia Africa
McMann, Miss Ethel, Old Umtali, Rhodesia, Africa
Moore, Miss Agnes, Old Umtali, Rhodesia, Africa
Parmenter, Miss O., Mutambara, Private Bag, Umtali, Rhodesia, Africa
Quinton, Miss F., Nyadiri, Private Bag, Mtoko, Rhodesia, Africa
Ramsay, Miss B., Nyadiri, Private Bag, Mtoko, Rhodesia, Africa
Reitz, Miss Beulah, Mutambara, Private Bag, Umtali, Rhodesia, Africa
Tubbs, Miss L., on furlough

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